

A NEW and COMPREHENSIVE
S Y S T E M
 O F
P H I L O L O G Y ;
 O R, A
T R E A T I S E
 O F THE
L I T E R A R Y A R T S and S C I E N C E S ,
 According to their present State.

V O L. I.

Containing the following SCIENCES.

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| I. THEOLOGY, as a Science. | IV. PAGANISM; or Heathen Divinity. |
| II. ETHICS; or Moral Philosophy. | V. CHRISTIANITY; or Christian Revelation. |
| III. JUDAISM; or the Hebrew Revelation. | |

By BENJAMIN MARTIN.

L O N D O N :

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MDCCCLIX.

A New and Comprehensive

SYSTEM

OF

PHILOLOGY

OF

THE ARTS

OF THE

LITERARY ARTS AND SCIENCES

According to their present State

VOLUME I

Containing the following Sciences

THEOLOGY, or Science of the Divine Being
NATURAL PHILOSOPHY, or Science of the
NATURAL WORLD
MATHS, or Science of Quantity
MUSIC, or Science of Sound
POETRY, or Science of Verse
HISTORY, or Science of the Past
CRITICAL PHILOSOPHY, or Science of the
Human Mind
POLITICAL PHILOSOPHY, or Science of the
Human Society
ECONOMICS, or Science of the Human
Industry
AGRICULTURE, or Science of the
Human Labour
MILITARY ART, or Science of the
Human War
NAVY, or Science of the Human
Sea
COMMERCE, or Science of the Human
Trade
MANUFACTURES, or Science of the
Human Art
FINE ARTS, or Science of the Human
Taste
GARDENING, or Science of the Human
Earth
FISHING, or Science of the Human
Water
HUNTING, or Science of the Human
Land
FOWLING, or Science of the Human
Air
SHEPHERDING, or Science of the Human
Wool
HUSBANDRY, or Science of the Human
Food
VETERINARY ART, or Science of the
Human Beast
JURISPRUDENCE, or Science of the
Human Law
MEDICINE, or Science of the Human
Body
ASTRONOMY, or Science of the Human
Heaven
COSMOGRAPHY, or Science of the Human
World
GEOGRAPHY, or Science of the Human
Earth
HYDROGRAPHY, or Science of the Human
Water
METEOROLOGY, or Science of the Human
Air
ZOOLOGY, or Science of the Human
Beast
BOTANY, or Science of the Human
Plant
MINERALOGY, or Science of the Human
Earth
METALLURGY, or Science of the Human
Metal
AERIAL ART, or Science of the Human
Air
SUBTERRANEAN ART, or Science of the
Human Earth
COSMOPOLITAN ART, or Science of the
Human World

By BENJAMIN MARTIN



Printed and sold by W. Bland, in London, and by the
Authors, at the Royal Society, in the Strand.

T O

HIS ROYAL HIGHNESS

GEORGE AUGUSTUS,

PRINCE OF WALES.

S I R,

N every Institution of Government, founded on just Principles, the Felicity of the Prince and the People must necessarily be reciprocal, as it results equally from a wise and benevolent Exercise of Dominion in the one, and good Sense, and rational Subjection, in the other: This is a Truth verified by a Reflexion on the Fate of Nations in general, but more especially confirmed by that of our own, as well in the last as present Reign, in which the Blessings of Nature have been accumulated on the *British* Nation almost to Profusion; and we may say, with more Justice than could be said of them in former Times, that the People would, if possible, be too happy were they truly sensible of their present blissful Situation in its utmost Extent. But to do

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ourselves Justice, it must be allowed, we are not altogether insensible of our Happiness; for I, with the highest Pleasure, assure Your Royal Highness, that in more than half the great Towns in *England*, and among all Ranks of People, I have been a constant Eye and Ear-Witness of their universal Joy and Satisfaction with their present Condition; of their extraordinary Esteem and Regard for the Person, Title and Government of his present Most Gracious Majesty, and their most exalted Hopes, and highest Confidence in their future Sovereign: This good Disposition, permit me, Great Sir, to say, is the natural Consequence of encouraging the Studies of useful Arts and Sciences, Learning and Humanity; for these furnish the Prince with Notions and Principles of Wisdom, Religion, Virtue, and Liberty, and secure the People from the Attacks of Ignorance, Barbarity, Superstition and Imposture; and in every Person they produce a rational and noble Propensity towards promoting the general Good of the Community, and the Promulgation of the Sciences among all Ranks and Orders of Men, and inculcate on their Minds Principles that will not fail to render them good Subjects: As this is the professed Design of these Papers, I humbly presume they will be acceptable to Your Royal Highness, and shall for ever esteem it the highest Honour that I am permitted to offer them to Your Highness's Inspection. That Heaven may preserve his present Sacred Majesty to the latest desirable Period of Life, and then Your Highness ascend the *British* Throne and long reign the happiest, as well as the greatest, Monarch of the World, is the incessant Prayer of,

S I R,

Your Royal Highness's

Most dutiful, devoted,

And obedient humble Servant,

B. MARTIN.

O F
T H E O L O G Y,
A S A
S C I E N C E.

 E propose to treat of Theology here, not in the usual Way as a Matter of *Faith*, but as a true and genuine Science, or Subject of real Knowledge, and that in regard both to the Object and the Principles on which it depends. The Object is the Doctrine of a Deity or the Existence of a supreme Being, and the Principles of this Science are the Evidences and Proofs on which such a Doctrine is founded: If such are found to exist in, or to result from, the Nature and Reason of Things, then the Object they support and point out to us is not to be esteemed the Subject of Belief, but of real Knowledge and Science; for if a Thing be once proved to be a plain Truth, and really to exist, we must then be said to *know*, and not to *believe*, that it is. It would be looked upon as the highest Impropriety of Expression for any one to say, he believes that the three Angles of a Triangle are equal to two right Angles, even though he may be supposed not to have seen the Demonstration of it, because he must be convinc'd of the Certainty of such a Demonstration, and therefore of the Truth of the Proposition; and indeed we should think a Person very weak who should pretend to say, he *believed* there was such a Place as *Rome*, or *Grand Cairo*, only because he never was there to see them; since he cannot but know, from the common Veracity of Mankind in general, that there are such Places in Being. Now if it be absurd and weak for us to speak of those Objects, as the Subjects of Belief, whose Existence we know to be real, though at the same Time we ourselves have not been immediately able to prove it, how much more must it appear to be so, when that Doctrine is constantly represented as an Article of

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our Faith, which, nevertheless, we are able to prove does really exist, from the united Testimonies of all our Senses, the Force of the clearest Reason, and the universal Consent of Mankind. And this is a Demonstration in a higher Degree, if possible, than even that which we call *Mathematical*, and therefore it would derogate much from the Dignity of Theology to represent it in any other Light than that of the most perfect and sublime of all Sciences.

The Object of this Science, as I have observed, is the *Doctrine of God's Existence*, concerning which three Propositions will arise: The first relating to the Essence of the Divine Being; the second to his Attributes, and the third to the Evidences and Demonstration of the Whole. As to the first of these, *viz.* the Nature and Essence of God, we shall here presume to say nothing of ourselves, as we judge this too nice a Subject to be enquired into, or treated of, by any but Persons of the most elevated Understandings and most compleat Knowledge of Things, if it be possible even for such to comprehend a Subject of so high a Nature; I believe we may be excused therefore if we admit the Thoughts of one Man only, upon this Topic, *viz.* the incomparable Sir *Isaac Newton*, who as he, by far, the best, of all Men, understood Nature, we make no Scruple to suppose, that he could, by much the best of all, Discourse of what relates to the Essence and Attributes of the Author of Nature, and since he has obliged us with a Discourse of this Kind, we are proud to have an Opportunity of introducing it here in his own Words.

“ This Being governs all things, not as the Soul of the World,
 “ but as Lord over all: And on Account of his Dominion he is
 “ wont to be called Lord God or universal Ruler. For God is
 “ a relative Word and has a respect to Servants. And Deity is
 “ the Dominion of God, not over his own Body, as those ima-
 “ gine who fancy God to be the Soul of the World, but over
 “ Servants. The supreme God is a Being eternal, infinite, ab-
 “ solutely perfect: But a Being, however perfect, without Do-
 “ minion, cannot be said to be Lord God; for we say, my God,
 “ your God, the God of *Israel*, the God of Gods, and Lord of
 “ Lords; but we do not say, my Eternal, your Eternal, the
 “ Eternal of *Israel*, the Eternal of Gods; we do not say, my
 “ Infinite or my Perfect; these are Titles which have no respect

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“ to Servants. The Word God usually signifies Lord ; but every
 “ Lord is not a God*. It is the Dominion of a spiritual Being
 “ which constitutes a God ; a true, supreme or imaginary Do-
 “ minion makes a true, supreme or imaginary God. And from
 “ his true Dominion it follows, that the true God is a living in-
 “ telligent and powerful Being ; and from his other Perfections,
 “ that he is Supreme or most Perfect. He is Eternal and Infi-
 “ nite, Omnipotent and Omniscient ; that is, his Duration
 “ reaches from Eternity to Eternity : His Presence from Infinity
 “ to Infinity ; he governs all Things and knows all Things that
 “ are or can be done. He is not Eternity or Infinity, but Eter-
 “ nal and Infinite ; he is not Duration or Space, but he endures
 “ and is present. He endures for ever, and is every where pre-
 “ sent ; and by existing always and every where he consti-
 “ tutes Duration or Space. Since every Particle of Space
 “ is always, and every indivisible Moment of Duration is
 “ every where, certainly the Maker and Lord of all Things
 “ cannot be never and no where. Every Soul that has Per-
 “ ception is, though in different Times and in different Or-
 “ gans of Sense and Motion still the same indivisible Person.
 “ There are given successive Parts in Duration, co-existent Parts
 “ in Space, but neither the one nor the other is the Person of a
 “ Man, or his thinking Principle ; and much less can they be
 “ found in the thinking Substance of God : Every Man so far as
 “ he is a Thing that has Perception, is one and the same Man
 “ during his whole Life, in all and each of his Organs of Sense.
 “ God is the same God, always and every where. He is omni-
 “ present, not virtually only, but also substantially ; for Virtue
 “ cannot subsist without Substance. In him † are all things

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* Dr. Pocock derives the Latin Word *Deus* from the Arabic *Du*, (in the Oblique Case *Di*,) which signifies Lord. And in this Sense, Princes are called Gods, *Psalms* lxxxii. Ver. 6. and *John* x. Ver. 35. and *Moses* is called a God to his Brother *Aaron*, and a God to *Pharaoh*, (*Exod.* iv. Ver. 16, and vii. Ver. 8. And in the same Sense, the Souls of dead Princes were formerly by the Heathens called Gods, but falsely, because of their want of Dominion.

† This was the Opinion of the Ancients. So *Pythagoras* in *Cicer.* de Nat. Deor. Lib. i. *Thales*, *Anaxagoras*, *Virgil*, *Georg.* Lib. 4. Ver. 220. and *Æneid.* Lib. 6. Ver. 721. *Philo Allegor.* at the Beginning of Lib. i. *Aratus* in his *Phænomen.* at the Beginning. So also the sacred Writers, as *St. Paul*, *Acts* xvii. Ver. 27, 28. *St. John's Gosp.* Chap. xiv.

" contained and moved; yet neither affects the other: God
 " suffers nothing from the Motion of Bodies; Bodies find no Re-
 " sistance from the Omnipresence of God. 'Tis allowed by all,
 " that the supreme God exists necessarily; and by the same Ne-
 " cessity he exists always and every where. Whence also he is
 " all Similar, all Eye, all Ear, all Brain, all Arm, all Power
 " to preceive, to understand, to act; but in Manner not at all
 " Human, in a Manner not at all Corporal, in a Manner utter-
 " ly unknown to us, as a blind Man has no Idea of Colours,
 " so have we no Idea of the Manner by which the all-wise God
 " perceives and understands all things. He is utterly void of all
 " Body and bodily Figure, and can therefore be neither seen nor
 " heard, nor touched; nor ought he to be worshipped under
 " the Representation of any corporal Thing. We have Ideas
 " of his Attributes, but what the real Substance of any Thing is,
 " we know not. In Bodies we see only their Figures and Co-
 " lours, we hear only the Sounds, we touch only their outward
 " Surfaces, we smell only the Smells, and taste the Savours;
 " but their inward Substances are not to be known, either by
 " our Senses or by any reflex Act of our Minds; much less then
 " have we any Idea of the Substance of God. We know him
 " only by his most wise and excellent Contrivances of Things
 " and final Causes; we admire him for his Perfections; but we
 " reverence and adore him on Account of his Dominion. For
 " we adore him as his Servants; and a God without Domi-
 " nion, Providence and final Causes, is nothing else but Fate
 " and Nature, Blind, metaphysical Necessity, which is certain-
 " ly the same always and every where, could produce no Varie-
 " ty of Things. All that Diversity of natural Things which we
 " find suited to different Times and Places could arise from no-
 " thing but the Ideas and Will of a Being necessarily existing.
 " But by Way of Allegory, God is said to see, to speak, to
 " laugh, to love, to hate, to desire, to give, to receive, to rejoice,
 " to be angry, to sigh, to frame, to work, to build. For all our
 " Notions of God are taken from the Ways of Mankind, by a
 " cer-

xiv. Ver. 2. Moses in Deut. iv. Ver. 39. and x. Ver. 14. David, *Psalms*
 cxxxix. Ver. 7, 8, 9. Solomon, 1 *Kings* viii. Ver. 27. Job xxii. Ver.
 12, 13, 14. *Jeremiah* xxiii. Ver. 23, 24. The Idolators supposed
 the Sun, Moon and Stars, the Souls of Men and other Parts of the
 World to be Parts of the supreme God, and therefore to be worship-
 ped, but erroneously.

“ certain Similitude which, though not perfect, has some Likeness however. And thus much concerning God; to discourse of whom from the Appearances of Things, does certainly belong to natural Philosophy.”

This great Man has also given us his Thoughts concerning the Original of Nature, or the first Formation and Constitution of Things, which we think a very proper Sequel to his foregoing Discourse, and shall give the Reader in his own Words:

“ All things being considered, it seems probable to me, that God in the Beginning, formed Matter in solid, massy, hard, impenetrable, moveable Particles, of such ~~Size~~ and Figures, *Sizes* and with such other Properties, and in such Proportion to Space, as most conduced to the End for which he formed them; and that these primitive Particles being Solids, are incomparably harder than any poreous Bodies compounded of them; even so very hard, as never to wear or break in Pieces; no ordinary Power being able to divide what God himself made one in the first Creation. While the Particles continue entire, they may compose Bodies of one and the same Nature and Texture in all Ages: But should they wear away, or break in Pieces, the Nature of Things depending on them would be changed. Water and Earth composed of old worn Particles and Fragments of Particles, would not be of the same Nature and Texture now, with Water and Earth composed of entire Particles in the Beginning. And therefore, that Nature may be lasting, the Changes of corporal Things are to be placed only in the various Separations, and new Associations and Motions of these permanent Particles; compound Bodies being apt to break, not in the midst of solid Particles, but where those Particles are laid together, and only touch in a few Points.”

Such is the natural, sublime, and beautiful Account of the first Formation of Matter, and its Disposition and Fitness to constitute the peculiar Nature and specific Properties of Bodies. After which he goes on to shew us, that these Considerations afford us the fullest and clearest Conviction of Wisdom and Design in all the Works of Creation, and are therefore to be regarded as the genuine Principles of natural Knowledge, and at the same Time a perfect Demonstration of the Being and Attributes of God: For thus he proceeds,

“ Now

“ Now by the Help of these Principles (*viz.* of Matter and
 “ Motion) all material Things seem to have been composed of
 “ the hard solid Particles above mentioned, variously associated in
 “ the first Creation by the Counsel of an intelligent Agent. For
 “ it became him who created them to create them in Order, and
 “ if he did so, it’s unphilosophical to seek for any other Origin of the
 “ World, or to pretend that it might arise out of a Chaos by the
 “ mere Laws of Nature; though being once formed, it may con-
 “ tinue by those Laws for many Ages. For while Comets move
 “ in very excentrick Orbs in all manner of Positions, blind Fate
 “ could never make all the Planets move one and the same Way in
 “ Orbs concentrick, some inconsiderable Irregularities excepted,
 “ which may have risen from the mutual Actions of Comets and
 “ Planets upon one another, and which will be apt to increase,
 “ till this System wants a Reformation. Such a wonderful U-
 “ niformity in the Bodies of Animals, they having generally a
 “ right and a left Side shaped alike, and on either Side of their
 “ Bodies two Legs behind, and either two Arms, or two Legs,
 “ or two Wings before upon their Shoulders; and between their
 “ Shoulders a Neck running down into a Back-bone, and a Head
 “ upon it, and in it two Ears, two Eyes, a Nose, a Mouth,
 “ and a Tongue, alike situated. Also the first Contrivance of
 “ those very artificial Parts of Animals, the Eyes, Ears, Brain,
 “ Muscles, Heart, Lungs, Midriff, Glands, Larynx, Hands,
 “ Wings, swimming Bladders, natural Spectacles, and other
 “ Organs of Sense and Motion, and the Instinct of Brutes and
 “ Insects, can be the Effect of a powerful ever-living Agent,
 “ who being in all Places, is more able by his Will to move the
 “ Bodies within his boundless uniform Sensorium, and thereby
 “ to form and reform the Parts of the Universe, than we are by
 “ our Will to move the Parts of our own Bodies. And yet we
 “ are not to consider the World as the Body of God, or the se-
 “ veral Parts thereof as the Parts of God. He is an uniform
 “ Being, void of Organs, Members or Parts, and they are his
 “ Creatures subordinate to him, and subservient to his Will;
 “ and he is no more the Soul of them, than the Soul of Man is
 “ the Soul of the Species of Things carried through the Organs
 “ of Sense into the Place of its Sensation, where it perceives
 “ them by Means of its immediate Presence, without the Inter-
 “ vention

“vention of any third Thing. The Organs of Sense are not for
 “enabling the Soul to perceive the Species of Things in its
 “Sensorium, but only for conveying them thither; and God
 “has no need of such Organs, he being every where present to
 “the Things themselves. And since Space is divisible in infinitum,
 “and Matter is not necessarily in all Places, it may be
 “also allowed, that God is able to create Particles of Matter of
 “several Sizes and Figures, and in several Proportions to Space,
 “and perhaps of different Densities and Forces, and thereby to
 “vary the Laws of Nature, and make Worlds of several Sorts
 “in several Parts of the Universe. At least, I see nothing of
 “Contradiction in all this.”

Thus we have a Summary of the *Newtonian Theology*, with a general Rationale thereof; also we have at the same Time the most consistent and natural Account of the *Cosmogony*, or original Formation of the World, that can be any where found, very different from the weak, obscure and ludicrous Stories we find among the Ancients, relative to this Matter. He likewise points out to us the Certainty and demonstrative Proofs of infinite Power, Wisdom, and Design in the established Course of Nature in general; and particularly in the Construction and Disposition of the several Parts of every Kind of Body. And indeed it would argue in us such a great Degree of Weakness as would fall but very little short of Stupidity, if we could not understand, that the Eye was formed on purpose to see, and the Ear to hear, when we observe every Thing in their Structure necessary to answer those Ends; and the same may be said of the other Organs of Sensation. And we should look upon it as a greater Degree of Infatuation, for a Person to suppose, that he who first invented a Telescope, did not understand the Nature of Vision; or that he who first contrived the *Organ* was not acquainted with the Doctrine of Sounds, than if he should deny the plainest Proposition in *Euclid*. How much more absurd and senseless must it be, to deny a perfect Knowledge of these Things, in him who first form'd the infinitely more perfect Organs for these Purposes in animal Bodies! But to conclude, I need only observe, that there is the same Sort of Demonstration for the Existence of a Deity, which we collect from Observations and the Works of Nature, as *Euclid* makes Use of in his Elements of Geometry; for his Method is only this, *viz.* to
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shew the Truth of a Proposition by proving it to result from the Nature and Necessity of Things, or by shewing the Absurdity that would immediately follow from denying it. And thus, when in the Works of Nature we observe a certain End proposed, and the Parts of Bodies every Way fitted and properly calculated to answer that End; when all the Parts conducive thereto are finished in the highest Perfection; when they are neither more nor less than are necessary; and when the whole, and every Part is an Effect surpassing all human Power, Art or Understanding; we are then strictly necessitated to ascribe them to the infinite Power and Wisdom of God: For if we deny it to be his Work, we are then reduced to the most palpable Absurdities of allowing Effects of infinite Kinds to exist without any adequate, or even possible, Cause. For no Person of any Degree of Reason, could impute them to Chance, or think them any casual Events, but to give a direct and positive Proof of the highest Instance of *divine Geometry and Harmony* in the Works of Nature; and to illustrate the same by a well-known Fact, let any Person draw a right Line, of a proper Length, in which let a well polished *Mirroure* (either *Convex* or *Concave*) be placed, then shall all the Rays of Light be reflected from such a Mirroure, in such Manner, that the *Place*, the *Center*, and *Focus* of the Mirroure, the *Place*, and *Image* of the Object, are five Points that will ever divide that Line into *musical Proportion*, of which we shall give a mathematical Demonstration in another Place; therefore such a Consideration must forever silence an *Atheist*, if the Depravity of Human Nature can be so very great as to render it possible for any such Person to exist. Upon all Accounts therefore the Principles of Theology are in the highest Degree certain and *scientific*, and therefore we shall take a cursory View of them as they copiously arise and offer themselves to our Notice, from every Subject we can examine in the amazing and boundless Field of Nature, having first of all premised, That the human Understanding extends to no Ideas or Principles of Knowledge, but those which are derived from the Impressions of *material Objects* upon the Senses. This is a fundamental Truth, which we so constantly experience, and is in itself so evident, that it is one of those Principles we call *Axioms*, or such as cannot be made plainer, by any Demonstration, than they are in their Nature by mere Definition.

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From hence we are assured, that no *immaterial Beings*, or *Spirits*, as we call them, can be the Objects of human Knowledge, any farther than they can by any Means affect the Senses; and by some of the wiser Part of Men, it is questioned if they can do that. But be this as it will, it is certain, that the real Essence of *Matter* and *Spirit* is wholly unknown to Man; and is to be discovered only by their sensible Properties, Modifications, and Effects. We find something in Nature of which all sensible Objects consist, and we call that Matter, or Substance; and that is one Way or other discoverable by all our Senses.

On the other Hand, we find this Matter, under all its various Forms, when considered in itself, absolutely inert, inactive, motionless, and without any Power to alter its present State; but when we consider these Parts of Matter variously associated together in the Composition of different Bodies, we then observe a Power between them which actuates, and puts them in Motion, and is the Cause of all those different Effects that are produced in their various Admixture in the Composition of all natural Bodies, and this we call the *universal Power*, or *Agency of Nature*.

Again, this Power is observed so to act upon, and influence the several Parts of Matter, as to cause them to unite and form themselves into such Kind of Bodies, and with such particular Properties and Qualities, as fit and qualify them to answer some general Purpose or End, and thereby evidently we see the Effects of *Design* and *Contrivance*, and consequently discover the Existence of an *Author* of such *universal Wisdom*, *Power* and *Skill*; and as these *Effects* are observed to be above all the Powers of *human Nature*, they must necessarily be the Work of that *Mind*, or *Spirit*, we call God. And, *lastly*, as the Power which orders all Things appears to be unlimited, and his Designs perfect and without End, it follows, that such a Being, or Spirit, must be possessed of infinite Power, Wisdom, and all other possible Perfections.

By such a Method of Observation and Reasoning, it is, that we come by the genuine and proper Notions of a *Deity*; and there is no other Way that we can have any real Knowledge of a Supreme Being. The Arguments, *a Priori*, from the Nature and Necessity of Things, give us but a faint and uncertain Light

into this great Doctrine: But those, *a Posteriori*, from the Operations of Nature, are ever clear, certain, and conclusive; and what have always been looked upon as the *steady, unerring Light of Nature*.

And since every Part of Nature's Works aloud proclaims the *Power, Wisdom and Glory* of GOD; we shall point out to our Readers, the particular Topics from whence these sublime Arguments are more immediately deduced, and on which this natural and most rational THEOLOGY depends; which we distinguish into its several Species in the following Manner.

I. PHYSICO-THEOLOGY, or that arising from the Consideration of *meer Matter*. As the Parts of Matter are themselves inert, the Power that actuates and moves them must be divine. The uniform Manner in which this Power always acts, is an Argument of its being divine; for whatever Names we call it by, it ever acts in the same Manner, *viz.* by *Attraction*, in very *near Distances*, of the Particles or Masses; or by *Repulsion*, when they exceed that Distance; for it is always observed, that where the *Sphere of this attracting Power ends*, there a repulsive Force begins. Nor is the *Extent* of the attracting Sphere the same every where, or among all the Parts of Matter, but varies according to the different Design it is to answer: Thus, among the *Corpuscles* of Matter, it extends to a very small, yea, altogether insensible Distance; in the Magnet, to a considerable and sensible Distance, and in the larger Bodies of the System, to a Distance beyond our Comprehension. These Circumstances all prove Wisdom and Design in the Being from whence these Powers are derived. Again, the Effects of these Powers are all very different, such as the Nature of Things requires; thus a *Cohesion*, or Union of the Parts of Matter in one Case is produced; in another, a Separation of the Parts; and thence it is, we find, innumerable Classes of *consistent Bodies* on one Hand, and of *elastic Bodies* on the other, both which are necessary in the present State of Nature. We farther observe, that some of those Powers act in a general Way on all Parts of Matter; and others in a very particular Manner, as that of the Magnet, which extends to no other Bodies but the Magnet and Iron; and the Reason thereof is evident, *viz.* because the *Needle* only

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was necessary to be animated thereby for the Purposes of Navigation. The constant and incessant Action of this Power proves it to be a *divine Energy*; for were these Powers of *Attraction*, *Repulsion*, or *Gravitation*, to intermit or cease for any Time, we should see all Nature in Confusion; there would be no *Cohesion*, no *Elasticity*, no *Weight* in Bodies; and therefore it could be of no Sort of Use in Nature. And lastly, we observe, that the various Parts of Matter receive from this Power a peculiar and specific Disposition to unite and form themselves into innumerable distinct Substances, always retaining the same Forms, Properties, and general Natures; from whence arises that infinite Variety of different Orders and Classes of Beings, more or less perfect in their several Kinds and Species. All these Observations most evidently prove a *divine Agency* on the Parts of inert Matter, constituting and preserving an infinitely various, beautiful, and harmonious Economy of Nature.

From this general View of a *divine Ordination* in Matter, we proceed to consider the wonderful Instances of Counsel and Design in the Nature, Frame, and End, we so evidently observe in the Structure and Properties of that infinite Variety of Bodies we see it formed and moulded into by the same Almighty Hand: Beginning first with those which are most considerable, *viz.* the celestial Bodies, or those we call *Worlds*, and of which Systems of Worlds are formed. And first, in each System we find one Body much more conspicuous than the Rest, which affords us the illustrious Topic of

II. HELIO-THEOLOGY, or a Demonstration of infinite Power and Wisdom in the Formation of the SUN. For whether we consider its component Parts, its prodigious and immense Bulk, its Position or Situation in the System, and its Office there, it will appear in every Particular, much more upon the Whole together, to be the *loudest Oracle* of Divinity in its great Contriver, which the Works of Nature afford. As to the Bulk or Magnitude of the Sun, it is, indeed, immensely great, (being at least 100 Times larger in Diameter than the Globe of the Earth we live on) but this stupendous Bulk is necessary in the Sun, when we consider it as the *Fountain of Light and Heat* to a System of such prodigious Dimensions, as that of our Planets and Comets is known to be; for by a Computation, it is

easily found, that the Magnitude of the Sun, with respect to the planetary System, bears no greater Proportion than that of a common-sized Candle to a Room of a circular Form of a 100 Feet in Diameter; and therefore, its Light and Heat will appear to be nothing more than is quite necessary to illuminate and cherish the planetary Bodies of the System; and very small it must be indeed, for answering such Purposes in the Bodies of the *Comets* that rove to vastly greater Distances. Again, the prodigious Magnitude of the Sun is necessary to answer the Purposes of a gravitating Force; for the Power of Gravity is well known to act upon Bodies according to their solid Dimensions, or is proportioned to the Quantity of Matter; therefore, unless the Sun's Body were vastly large, and contained a prodigious Quantity of Matter, there could not be a sufficient centripetal Force, in the central Body of the System, to govern the Motions of several revolving Bodies of the Planets and Comets, and retain them in their proper Orbits; all which plainly proves infinite Wisdom and Design in the Formation of the Sun in respect to its *Magnitude*: In the next Place, if we consider the Matter of the Sun's Body, we shall find it to be such as constitutes the purest and most intense Fire in Nature; and it is necessary it should be thus, that it might afford a sufficient Quantity of Light and Heat to the several planetary Worlds; for according to the present Constitution of Nature, it would be impossible for any of them to subsist without such a Provision: This we are certain of with respect to our own Earth, and Reason bids us conclude it for all the Rest; for without Heat, it is well known, there could be no such Thing as animal Life, no vegetable Growth, no mineral Productions of any Kind, nor any Motion or Fluidity in Bodies; without this Principle of genial Heat to actuate the Parts of Matter, and make them move into all the specific Forms of Bodies, they would be all fixed, and congealed into one motionless and adamantine Mass, such would be the horrid Aspect and Condition of Nature without the solar Beams. Then, supposing there was Heat, that alone would answer no Purpose; for without Light at the same Time, how wretched must be the Condition of every animal System, and our Existence in that Case would be worse than none at all; how great therefore the Wisdom and Goodness of the Author of Nature to cause that
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both those necessary and salutary Effects should result solely from the Action of the Particles of Fire!

But we have, as yet, considered only one Part of the Substance, or Matter of the Sun's Body; for according to all our Knowledge of Fire, we find, that there is constantly a *Pabulum* necessary to support it, by which we mean something inflammable, or whose Parts are naturally converted into Fire; such then we must necessarily suppose is the internal Part, or *Nucleus* of the Sun's Body, and indeed, we see something of this in what we usually call the *Maculae*, or Spots in the Sun; for they appear to be nothing more than the Parts of this internal *Nucleus*, exhausted of their ignified Particles, or inflammable Matter, and what we commonly call a *Calx*; for *such* Parts will always appear dark or opaque. From whence we may infer, that the Fire of the Sun must necessarily stand in need of a constant Recruit of this ignific Matter, or *Pabulum*; and this too we are assured of from Observation; for the Spots of the Sun, we often find, will disappear of a sudden, and its whole Face appear with an uniform Ardour and Refulgence, and will continue so to do for Years together; the Spots then begin to appear again, and from Year to Year increase, after which, the Sun being again replenished with new *Pabulum*, they disappear again, and so on, as has been observed from Age to Age. But whence this Supply is derived, we have not hitherto been able to determine. It is, however, very probably conjectured to be made by the Bodies of the Comets at different Times falling into the Sun; for it is well known, that the Comets, each Time they return, approach nearer to the Sun, in their *Perihelion*, and at last drop into it: Besides, we are well assured, that the Bodies of the Comets are the fittest of any we know of in Nature for that Purpose, as they consist of such a prodigious Quantity of inflammable Matter, that so readily kindles into, and constitutes that enormous Pillar of fiery Matter, that we call their Tails, whenever they are sufficiently heated by the Sun; and we know not but this may be the principal, if not the only End they answer.

As to the Atmosphere of the Sun, we shall here say nothing, though it is well known, that a Body of Fire, or Flame, cannot subsist without it; and Sir *Isaac Newton* has mentioned such a
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Thing, and therefore it is probable, that such a circumambient *Medium* may be provided for the Sun, to keep its Parts together.

The Situation of the Sun in the Center of the System is in the next Place highly worthy our Notice; for on this Account his Light and Heat are equally and uniformly dispensed to each particular Planet of the System, at all Times, and every Part of their Orbit; and this, with regard to the Nature of the Inhabitants, must be absolutely necessary, if we may judge from our own Case; since, if the Sun's Distance was any thing remarkably variable, it is well known, that Heat in one Case, and Coldness in the other, would soon become intolerable; since Bodies of every Kind, in our Globe, are fitted only to sustain one and the same constant Degrees of Heat and Cold; had the Sun, therefore, not been posited in the Center, the Case of the Planets would have been much like that of the Comets, parched up with Heat, if not wholly set on Fire, in their nearest Approach to the Sun, and frozen, or congealed to Stone, in their greatest Recess from it; in short, in such a Case, there could be no planetary System at all. Also this central Situation of the Sun occasions that the Power of Gravity is at all Times equally the same upon each particular Planet, and that is an absolutely necessary Condition for their moving in circular Orbits, or such as are nearly so, which is the present Case of all the Planets of the System: From hence we observe, that every particular Circumstance, with respect to the Sun, is the immediate Result of *Pre-determination, Counsel, and Design*.

III. PLANETO-THEOLOGY. The *Theory of the Planets* is the next great Source of *Theological Principles*, or convincing Proofs of an infinite Power, and an all-wise Providence in the original Plan of this System; for if we regard them as Places of Habitation for infinite Species of Animals, and particularly those of a rational and superior Kind, we shall find all Circumstances of each particular Planet ordered and adapted to answer such a Purpose; this every Way appears from the several Parts of which our Planetary Globe is composed; one Part of which is *Land*, for Man and various Kinds of Animals to live thereon; and another Part *Water*, for the infinite Kinds of Fishes, and other Species of aquatic Animals, whose Nature, Form, and Parts plainly indicate, that this Element was designed, originally, for them;

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the surrounding *Atmosphere*, another Element, naturally fitted for all the winged Tribe more immediately, and also for animal and vegetable Life in every Creature of these Kinds: Also in the Earth and Sea we constantly observe a Disposition in the Parts of Matter, (arising from a generical or *plastic Power* first communicated thereto) to form itself into all the various Species of animal, vegetable, and mineral Substances, and this according to one constant Tenor, perpetually throughout the whole Course of Nature. Hence it is, we see no new Orders of Being arise among us, nor any of the Old annihilated, or quite destroyed. And as it appears, that a Place of Habitation was the original Design in our Globe, we have Reason to think the same of all the Rest: For as Nature is uniform in all her Works of the same Kind, and as the other Planets are similar Parts with our Earth, they doubtless are Places of Habitation for various Species of Beings; though perhaps not the same, in all Respects, as those belonging to our Earth.

This then being the Case, we shall next observe, that the Figure of the Planets is a Proof of the greatest Wisdom and Design; for with respect to Man, the principal Inhabitant, no other Figure, than that of a Globe, could have been suitable to have answered the Conveniencies of human Life; with regard to other Animals, the Figure would have been of no Consideration, as their Manner of Life does no Way depend upon it. But Man, who was designed for greater Views, to act in a much larger Sphere, and to live in Society over the whole habitable Earth, finds all these great Purposes much more commodiously answered upon the Surface of a Globe, than he could have done upon a large and extensive Plain; which must have been the Case, if the Earth had any other Figure than that of a *Globe*; a *cylindric Form* would have absolutely rendered it unfit for Man to have past from one Part to the other; as the Power of Gravity would have affected him in such an unequal Manner, that he could not possibly have attempted to have gone round, or from one Part to the other; and the same may be said for the Form of a *Cube*, or any other irregular Figure; the prodigious Ridges and high-pointed Mountains, would have been a perpetual Bar to Society and Commerce to the Inhabitants of such a figured Earth. Moreover, that according to the common Course of

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Nature, it would be a thing impossible for Oceans and Seas to have had any Being in any other Figure but that of a Globe, or nearly so. For had there been Water, it must have been of a spherical Figure from the Nature of Gravity; and therefore must have over-flowed every plain Surface below it; of Course then, the Land must be every where, from the Center at least, as high as the Water, and consequently, the Land and Water together must constitute one uniform Surface of a Globe.

Upon the whole, then, we must conclude, that as the spherical Figure results from the equal and uniform Attraction of Gravity, (as is evident from every Drop of a Fluid, which naturally acquires that Form when left to itself) so every Planet or Body of the System must be of the same Form or Figure; and this we can easily prove is the Case of the Sun, the Moon, the Planets, and Comets, by the Telescope; and this Uniformity of Figure, in all the great Bodies in the System, plainly shews itself to be a *final Cause*, and consequently a Proof of *Fore-cast* and *Design*, and not the Work of *Chance*.

And as these planetary Globes were designed for Places of Habitation to innumerable Species of Beings, it was absolutely necessary they should be very large, to answer such Purposes, and accordingly we find, they have all a considerable Magnitude, the least of these Globes being about 2500 Miles in Diameter; and the largest more than 80000; and such a Disproportion in Magnitude may be observed, in the Size, or Bulks of the Inhabitants of each of these Globes respectively; and therefore, according to the Rules of Analogy, the People of *Jupiter* must be at least 60 Feet high, since the Body of that Planet is at least more than ten times as much in Diameter as our Earth; and the People in *Mercury* may be considered as Dwarfs in respect to ourselves. Hence, not only an extensive Scene for Action to the various Inhabitants of each planetary World is by this Means afforded, but likewise an Opportunity of the greatest Variety and Diversity in the Structure of the several Parts, to shew us, that the Whole is the Work of Omnipotence and infinite Wisdom; for *Necessity* would produce every Thing alike, and *Chance* every Thing unlike, and fit for no Use at all, unless by Accident.

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As to the Number of the Planets, this seems to be the Effect also of Design; for in our System, the Number of planetary Worlds, is but *Six*; for, had there been a greater Number, since their Distances in that Case must have been proportionably greater, they must have been all involved in great Darkeness and Obscurity, and their periodical Revolutions extremely slow and tedious. As the Case at present stands, the Extremes of Light and Darkeness, of Swiftnefs and Slowness of Motion, among the planetary Orbs, are very great, and, as much as we can suppose, consistent with general Beauty and Order, observed in all other Parts of Nature's handy-Works. Another thing, which demonstrates Contrivance and Design, is the Form of the planetary Orbits, which are nearly circular; for thereby they are rendered much fitter Scenes for Habitations, than otherwise they could have been; since 'tis by this Form only, that they can have the Sun always at an equal Distance; and therefore, nearly an equal Distribution of his Light and Heat, as we before observed, was absolutely necessary to qualify the Planets for habitable Worlds; furthermore, the Motions of the Planets are rendered equal, and uniform, which could not have been, if the Planet had moved in any other Orbits, but such as are circular.

The Direction of the Planets Motions being the same among them all, while those of the Comets are all different one from the other, are plainly the Effect of Deliberation and Design; for had they moved in different Directions, so near each other, and so close to the Center, their gravitating Forces would have been constantly disturbed by their mutual Attractions, which must have produced Confusion, and constant Irregularity in their Motions, if not a total Destruction of the System itself in a short Time; whereas now, since their Motions are in circular Orbits, and in the same Directions, they are so far from interfering with each other, and having any perturbing Forces, that they all revolve in one beautiful Choir, with great Regularity and Harmony, about the central Sun.

The next thing remarkable in the Planets, and which the Sceptic himself must allow to be a Matter of Design, is their Rotation about their Axes, or what is called their *diurnal Motion*; for this no ways follows from their *annual Motion*, but

is still absolutely necessary for the comfortable Existence, or Well-being of their Inhabitants; for, without this wise Provision, they would some of them have always been in the enlightened Hemisphere, while the other half, deprived of the Blessing of the solar Beams, had been abandoned to utter Darkness, and doomed to one eternal Night; a Disparity, in the Proceedings of Providence, never to be supposed, or suspected: 'Tis true, the Periods of this diurnal Motion, are of an unequal Duration, being some of a longer, and others, of a shorter Continuance; in our own Planet, the Earth, it lasts nearly 24 Hours; by this Means, we have the necessary and useful Alternation of Day and Night; the one for Exercise and Labour, the other for Rest and Refreshment, by which are supplied the necessary Recruits of Nature: And such is the Case, no doubt, of the other planetary Inhabitants.

Again, supposing a diurnal Motion; that is not in itself sufficient to compleat the Felicity of the Inhabitants; for supposing each Globe were to revolve about the Sun, upon an Axis perpendicular to the Planes of their Motion, then would their Days and Nights be for ever equal, and the Seasons of the Year invariably the same to the Inhabitants of each respective Part; but to obviate this disagreeable *Sameness* of Things, and to afford that requisite and useful Variety (and which every rational Creature is naturally formed to delight in) the wise Contriver of the Whole has, in the best Manner, adapted every Part; and so, among other Instances of his Regard, he has given to the Axes of the Earth, and other Planets, an *oblique* Position, by which Means, the Days and Nights become constantly unequal, and we enjoy the beautiful and four-fold Variety of Seasons, and reap all the Advantages of *Spring, Summer, Autumn, and Winter*, in each revolving Year.

But the Master-Piece of divine Mechanism, in the Construction of the planetary System, and that which, above all Things besides, declares the Omnipotency and boundless Wisdom of the Architect, is the constituting, and rightly adjusting those stupendous Powers, by which those planetary Bodies, of different Magnitudes and Distances, are made to revolve in so constant and uniform a Manner about the Center of Force. The Powers we here speak of are of two different Kinds, one of which is called

called the *projectile Force*, by which, if it acted alone, it would be carried out of its Orbit in a right Line; the other is a centripetal Force, which acting alone, would carry the Body directly down to the Center: Now, every Body that moves in a Curve about a Center, must have its Motion produced and regulated by a Composition of these two Forces, and there is one particular Ratio only, in which they can be so combined as to produce a circular Motion; for were either of these Forces to be greater or less than it is, for any given Distance of a Planet, that Planet would always recede from, or approach to the Sun, and so render the Planets unfit for the Purposes they were originally designed to answer. But we shall proceed farther in this important Particular, when we come to treat of the Motion of the Comets.

IV. SELENO-THEOLOGY; or the Doctrine of the *Satellites*, or *Moons*, which afford us a copious System of Theological Principles; for as these are a Sort of secondary Planets, which revolve about the primary ones, by the same stated Laws of Motion as they do about the Sun, it follows in general, that the same Power and wise Conduct has been employed in their original Institution, as we have before observed, in regard to the Motion, Magnitude, and Distances of the principal Planets; for they are moved by the same Laws of a projectile and centripetal Force, in Orbits of a circular Form; all in the same Direction from the West to the East; at different unequal Distances from the Center, and of large and different Magnitudes, corresponding to those of the Primaries, and in different Numbers, as their Nature and Use require. For, the Design of a Moon was to illuminate the primary Planet, to the End that in the Sun's Absence, or Night-time, it might not be left totally dark; thus, where no such Moon-light is required, we find no Satellite, or Moon, as in the remarkable Case of *Mercury* and *Venus*, which being placed in the denser Part of the solar Rays, have the Light of their Atmosphere undoubtedly so great by Night, as to render a lunar Reflection unnecessary in those glowing Orbs. But the Earth, whose Situation is assigned at a greater Distance, has the Light by Night so weak, as to require, in some Measure, the Use of a Moon; and accordingly we find, that indulgent Providence has supplied it with one, which alone answers all our Purposes. *Mars*

is still further removed from the Sun, 'tis true, and yet has no Moon; but this can be no Objection against a lunar Institution, because, that Planet is of a peculiar Make from any of the Rest, as is evident from his red Aspect, by which it is plain, the Matter of that Planet reflects more of the red-making Rays of the Sun, than that of any other Planet, which all appear of a white Light; and these red Lights may be detained in the Atmosphere of *Mars*, in order to render a Moon useless: Or, it may be, the Inhabitants of that Planet may have their Eyes so formed as to see with a much less Degree of Light than is necessary for us; for a free, wise Agent may not always chuse to execute all his Designs upon the very same Plan, though he may have the same Things in View, in them all.

The next Planet, *Jupiter*, which is much farther removed from the Fountain of Light, is accommodated with no less than four Moons, which it must be supposed were to illuminate that huge Planet in its darksome Tour from the Sun; and in the Planet *Saturn*, we observe no less than five, besides a very large Ring, encompassing the Body of that Planet, which extraordinary Apparatus must be certainly destined for the common Purpose of reflecting Light on the *Saturnian* Inhabitants, in their very distant and dreary Situation, where the Light of the Sun is near a hundred times less than with us.

But another grand, if not the principal Design of a Satellite, or Moon, is to agitate, or give Motion to the Fluids of their primary Planets; at least, this is well known to be the Case of our own Moon; whose Influence is absolutely necessary, and is the sole Cause of Motion in the Waters of our Oceans, producing the Tides, or the Flux and Reflux of the Seas, by which Means, the Waters are kept pure and wholesome, and are rendered much more serviceable for the Purposes of Navigation. The same Thing we observe, with Respect to the Atmosphere, or Body of fluid Air; which, as it is less dense than Water, by many hundred Times, so the Agitations, or Tides, occasioned in it, by the Moon, will be in Proportion greater than those of the Ocean, and this Motion of the Air is absolutely necessary to render it salubrious, or fit for animal, or vegetable Life; all which is evident, by too common Experience of stagnant Fluids of every Kind, which, by that Means, always putrify, and prove mortal to every Creature that moves
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in them; and this we may suppose to be the Use of the Moons, also in *Jupiter* and *Saturn*, and, perhaps, in a more extensive and higher Degree. In the last Place, these secondary Planets may also be destined for the Habitation of different Species of Animals, and other Kind of Beings: Since they are all of them of a very large Bulk; many of those belonging to *Jupiter* and *Saturn*, are bigger than our Earth, and, none of them much less than the two primary Planets, *Mercury* and *Mars*. Upon the Whole then, we have Reason to conclude, that the secondary Planets make the second great Order of the Creation, and are wonderful Instances of a benign Providence and Goodness, and by no Means the fortuitous Production of Chance.

V. COMETO-THEOLOGY; the late Discoveries made in the Astronomy of Comets lay open to our View the most wonderful and amazing Scenes of Omnipotence, Wisdom, and Providence, that the whole Theatre of Nature affords; whether we regard the Matter or Substance of which they consist, the Powers by which they are moved, the Manner and Form of their Motions and Orbits which they describe, or their extreme Velocities and periodical Revolutions.

As to the Substance of the Comets, it is, beyond all Dispute, the most singular and extraordinary that we find in the Composition of any Body in Nature; for there is no Body beside, in which we observe two such extremely opposite Properties of Matter, *viz.* its being *fixed* on one Hand, and *volatile* on the other, in a Degree, which surpasses all Imagination; and who does not immediately see, that this is absolutely necessary in the Nature and State of a Comet, and therefore the plainest Effect of Counsel and Design? For had the Matter of Comets been the same that we find in other Bodies, each Comet in its Approach to the Sun, would have been gradually dissolved, or dissipated into Fume and Vapour, and so their whole Nature and Frame have been destroyed; for tho' the most fixed Body that we know of in Nature, which is Gold, will endure the utmost Heat of a Glass-House-Fire, for Years together, without the least Diminution; yet it will be vitrified, calcined, and volatilized all away in the intenser Heat of a Burning-Glass, which is not by many Million of Times so great as the Heat of the Sun, which some
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of the Comets are obliged to undergo in their nearest Approach to it; from whence it may be easily conjectured to what a stupendous Degree, the Particles of the Comet must be in one Part fixed and permanent, not to be moved or altered by such an inexpressible Degree of Heat.

On the other hand, when we consider the extreme Volatility and Inflammability of other Parts of its Substance, we shall find our Reason equally at a stand, if we attempt to form a just Idea of it: These Parts begin to move with small Degrees of Heat, and greater Quantities are volatilized, as the Comet passes thro' greater Degrees of Heat, till having reached, and somewhat passed the Perihelion, or nearest Distance from the Sun, amazing Quantities of this subtle Matter, become ignified, and are made to ascend in that enormous Flame, or Pillar of fiery Vapour, that constitutes what we call the Tail of a Comet; as we are not hitherto acquainted with the Design, or Ends to be answered by the Comets Formation, we cannot say to what Purpose this different Disposition of the Matter in a Comet may be applied; it is sufficient to know, from all its Circumstances, nay we must necessarily conclude, that it is the immediate Result of the omnipotent *Fiat* of a Deity.

In the next Place, the Form of the Comets Orbits highly deserves our Attention; for, though they are of the same Kind with the planetary Orbits, *viz. Ellipses*; yet are they just in the contrary Extreme; for, as the *planetary Ellipses* differ very little from Circles, those of the Comets are as much elliptical, or eccentric as possible; yea, some of them have the Sides of their Orbits but little different from parallel strait Lines. The Comet's Orbit, that is least of all elliptical, goes to a Distance, near seventy Times farther from the Sun at one Time, than another; and that which is most of all elliptical has its greatest Distance from the Sun, more than twenty thousand Times at the least; therefore, upon the Whole, it appears, that such a great Variety, in the two Extremes of elliptic Orbits, must be the plainest Indication of infinite Wisdom and Design.

From the same Consideration, it must also appear, that the omnipotent Power must necessarily be concerned in producing Motion in Orbits of so wonderful a Form; since the Motion of every such Body must result from a Competition of two Forces, one of which

which is a uniform, projectile Force, and the other, a central Force, or such as tends to the Center of the Sun, and which is always variable, decreasing constantly as the Squares of the Distances increase; and therefore, though in one of the Orbits, it is four hundred Million of Times greater upon the Comet, in one Part of the Orbit than in another, yet, notwithstanding all this prodigious Inequality of Force upon the Comets in general, they all move with the utmost Regularity, and Harmony.

The *Velocity* of their Motions is another engaging Consideration; for that is every-where variable through the Orbit, and at each End of it, in a surprising Degree, in that Comet where the Difference of the Velocities, when nearest and farthest from the Sun is least of all, it amounts to a greater Disproportion, than that of five Thousand to One; and in another Orbit, the Comet moves four hundred Million of Times faster, when he is nearest the Sun, than when he is farthest from it. How wonderful must such Extremes of Velocity be, and yet, how nicely resulting from the stated Laws of Motion, by which the whole System is governed!

The Periods of cometary Revolutions next raise our Admiration; a different Design here shews itself from that, by which the planetary Motions were directed, the longest Period of a Planet being not half the shortest Period of a Comet, and what a wonderful Variety we again observe in the Periods of the Comets Motions, one performing its Course about the Sun, in 75 Years, and another requiring more than five hundred and 75 to perform its darksome and solitary Tour!

The most magnificent and august Idea of the mundane System chiefly arises still, from a View of the Number, and Grandeur of the cometary Orbits, in Comparison of which the whole planetary System is but a Trifle, and almost vanishes. We have already observed no less than about 40 of those cometary Orbits, and many undoubtedly remain for the Discovery of future Ages, from whence it appears, that a small Part only of the System is as yet known to us, and that but imperfectly.

The Direction of the Motion of the Comets in their respective Orbits is the same with the Planets, *viz.* from West to East; but the Position of their Orbits very different, and their longer
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Axis pointed to all Parts of the Heavens, indifferently ; whereas the Planets move not only all the same Way, but almost in the same Plane, viz. that of the Earth's Motion ; and here we may more particularly admire the wonderful Provision made for the Preservation and Security of the planetary System, by placing the Orbits of all the Comets in different Planes from that of the Planets, by which Means they traverse the System in all Directions, and without the Danger of interfering one with another, or with any of the Planets : Had they moved in the Ecliptic, that is, in the Plane of the Planets Motion, we should have had just Reasons, not only to have feared being frequently involved in their fiery Tails, but to have expected likewise a terrible Shock from the Bodies of the Comets themselves ; for in that Case, the numerous Orbits of the Comets, lying across the Orbits of the Planets, we could not have been exempted from those terrible Intercourses now mentioned, by which the Bodies of the Planets would undoubtedly have been demolished, and probably long before this Time, the whole planetary System might have ceased to exist ; but as the Case now stands, we are delivered from any such formidable Events ; for now the Orbits of the Comets (be they ever so many) will carry the Comets in their Return through the planetary System, at a sufficient Distance from the Bodies of the Planets, nor is there more than any one Point in any of the planetary Orbits in which the said Planets can be invelliped in their Tails. Upon the Whole then, we see how greatly the Power, Wisdom, and Goodness of the divine Architect of the mundane System is displayed, in the providential Construction and Destination of every Part thereof. This will be still more evidently manifest, from a large Print, intituled, *The Wonders of the cometary World displayed*, in five new Views of the mundane System.

VI. ASTRO-THEOLOGY ; The Science of the Stars, is a boundless Theme, and productive of innumerable Demonstrations of a Deity ; here the Attributes of Omnipotence, infinite Wisdom, and Providence, are displayed in a most amazing Degree, not single Scenes, but the wonderful Theatre of Nature itself is here discovered to the Eye of Reason, with its grand and immense Apparatus, central Suns, and Systems of planetary
 Worlds.

Worlds.—When we viewed the Globe of our Earth, it appeared inconsiderable, in Comparison of *Jupiter*; this Planet also, compared with the Sun, is diminutively small; the Sun itself, in Comparison of the planetary System, is but a Point; and this System, yet how small, in Comparison of the cometary Field! But how is our Reason confounded, when we recollect, that this grand and mighty Fabric of planetary and cometary Worlds is less than a Point, and intirely vanishes at the Distances of the fixed Stars? We are sufficiently instructed in the Truth of all this by the little Philosophy we have of such distant Objects; for we are thereby taught, that every fixed Star we see is undoubtedly a Sun, and consequently, the Center of a System of planetary Worlds, and that these are found every where, at proper Distances from each other, through the boundless Universe of Space; for Reason tells us, that our own Sun, removed to a greater Distance, would appear much less, and at 10 Times the Distance, would appear a 100 Times less, and when removed to a sufficient Distance, the whole apparent Surface would dwindle into a twinkling Point, or would make the same Appearance to us as a Star, and we should reckon it one of that Number; but if the Distance was still much more increased, that luminous Point would totally disappear, and we should know of no such Body existing in Nature, any more than we do now of those fixed Stars that never appear to the naked Eye. The surprising Distance of the nearest fixed Star exceeds the Power of Calculation; for no fixed Star has a Parallax, which is of one single Second, which is only in other Words, to say, that the Diameter of the Earth's Orbit, (which is a Hundred and sixty Millions of Miles in Length) does not subtend so very small an Angle at the Distance of the said Star, but vanishes into a Point; so that though the Velocity of Sound be so very great as 1142 Feet *per* Second, or seven Million of Miles *per Annum*, it would take up no less than four Million five Hundred and seventy Thousand Years in passing from us to a fixed Star, even supposing it near enough to have the Parallax before mentioned; from hence every reasonable Person must necessarily conclude, that at that immense incomprehensible Distance, two Things will be necessary to render any Body visible to our Eyes. The first is a prodigious Magnitude or Bulk; and the second a pure and innate Light; for Light, without a sufficient Bulk,

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could never shew an Object at that Distance, and though Bodies were ever so large in Bulk, without a proper and innate Light, that is to say, unless they were Bodies of pure Light and Fire, they could not be seen at a 1000,000th Part of the Distance of a visible Star, therefore every Star is a Body of an immense Bulk and a pure Light, and therefore the same with our Sun, and if they are Suns, then are they Centers of so many Systems of planetary Worlds.

For it is an established Maxim, founded on Experience, that nothing in Nature was made in vain, and that all the Works of Nature of the same Kind were destined to answer the same Ends and Purposes; the Stars, therefore, are those glorious Bodies, which, by their Light and Heat and central Forces, govern and regulate the Motions of the respective planetary Bodies, and prove the natural Means of Motion, Life, and Vigour, to all their various Inhabitants, and every Thing likewise that may be necessary for the Life and Growth of Vegetables, Fossils, and other such like Bodies. These Stars, for what we know, may be infinite in Number, since by a Telescope they appear more numerous than to the naked Eye, and still more so in Proportion as the Telescope has a greater magnifying Power; so that it is not to be doubted, but that if a Telescope could be found, whose magnifying Power was infinite, such Stars would then be discovered through all the Infinity of Space; the Universe, therefore, is beyond all Dispute replete with central Suns, and Systems of planetary Worlds, all placed at an immense Distance from each other, at the same Time, that the gravitating Forces of one might not interfere with, or disturb the Motions of another; such is the great and noble Idea we ought to entertain of the Works of the Author of Nature, whose Power and Wisdom are infinite, and to whom it must be supposed as easy to form Myriads of mundane Systems as one. Thus we see how excellently well the Psalmist has expressed himself, when he says, (in *Psalms* xix. 1.) *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-works.* To this we shall only subjoin the Remark of a wise Heathen, (*viz. Cicero*) “ wherefore, says he, whoever thinks, that the admirable Order and incredible Constancy of the heavenly Bodies and their Motions, whereupon the Preservation and Welfare of all Things depend, is not governed

verned by Mind and Understanding, he himself is to be accounted void thereof."

VII. AERO-THEOLOGY. The Atmosphere, or Body of Air encompassing the Earth, is a copious Theme and pregnant with theological Principles, in as much as it is fitted in every Part to answer all the great Ends and Purposes of animal and vegetable Life, the Production of Meteors, and for being a proper Medium, or Element for the winged Tribe, the peculiar Nature and Constitution of the Parts of Air require our utmost regard. Its most distinguishing Property of Elasticity is an Argument of infinite Wisdom and Design; for the Parts of fixed Bodies must be first separated, then made to repel each other, and thus become an elastic Fluid; this Quality of the Air must always be variable to answer the Ends proposed by it, and this is effected by the variable Weight, or Gravity of the Air, in different Heights above the Earth; for where the Weight of the Air is greatest near the Surface of the Earth, there will the Particles be compressed nearer together, and consequently the Density of the Air will be there greatest of all; and as the Weight of the Air decreases, and its compressing Force, the Density of the Air will also decrease in Proportion, and at last become nothing at all.

This Fluid is appointed the natural Means of Life to Men, Beast, and Fowls, in the common Action of Respiration; for it is naturally fitted by its Weight to rush into the Lungs of Animals, and to expand them; by which Means something is thereby communicated to the Blood, circulating through the Lungs, which we may properly call a *vivifying Spirit*; since it is well known, that without a constant Supply of Air in this Manner, such Animals do immediately expire, which is also the Case, when the Air is deprived of this necessary and enlivening Principle, in passing through a charcoal Fire. Nor is the grosser and denser Air more necessary to larger Animals, than the more subtil and ethereal Part to the numberless Tribes of lesser Animals, and even to Fishes themselves which live in Water. That the Air affords the Pabulum of Life to every Kind of Animal is from hence evident, that there must be always a fresh Supply of it, in order to support Life in each; for constantly the same, or confined Air, proves present Death to most, and in Time to all.

As to *vegetable Life*, it is well known, that Air is the immediate Support of it, as it is shewn by Experiment, that Vegetables of any Kind in an exhausted Receiver, or even long remaining in confined or stagnant Air, lose all their Glory and Verdure, and by Degrees, sicken, languish, and die away.

By the Elasticity of the Air, it becomes the natural Means of Flight to Birds; for they, by their expanded Wings, strike the Air, and that, by its Re-action, gives them a very great Power to move through it, and to convey themselves from any one Part to another with great Facility and Velocity of Motion. Not only Birds, but innumerable Species of the Insect-kind depend upon the Element of Air, for the Means of Passage and expeditious Motion; add to this, that Myriads of different Kinds of *Animalcula* which by their extreme Minuteness escape the Sight, have their Existence in this fluid Medium.

The Air, by its elastic Force, is by Nature fitted for the Medium of Sound; since the Parts of a tremulous, or vibrating Body, being put into Motion by a Stroke, those moving Parts will strike the Parts of Air next to them, which, by Means of their elastic Force, will put the next contiguous Parts of Air in Motion, and they the Particles next to them, and so on, till those successive Pulses of Air, propagated all around like Waves on the Surface of Water, at length reach the Drum of the Ear, which by this aerial Impulse is put into Motion, together with a curious internal Mechanism of Bones, and thereby the internal Air in the Ear is moved and modified in such a Manner, as by its Action on the auditory Nerve, all the Ideas of Sound are variously excited and raised in the Mind most certainly by a Power Divine, since it is far enough above all human Comprehension.

In the next Place, we are to consider the Air as an immense fluid Body, whose Parts would all among themselves naturally tend towards a perfect *Equilibrium*, or State of Rest, but this is by no Means suited to the present State of animal or vegetable Bodies; for a stagnant, or a motionless Air is always found pernicious, and if but a short Time continued ever proves mortal; therefore it was absolutely necessary, that the Air should be always in Motion, and secondary Causes are sufficiently supplied for that Purpose. The Motions of Air by them produced are what we call WINDS; these shew a constant Agitation of the
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Air, and of Course its Salubrity to all animated Nature; these Winds, or various Motions of the Air, are necessary on another Account, *viz.* to waft the Meteors from one Part to another, in order to supply the various Occasions of the Earth and Seas below; and in the last Place, every one must know, that the Art of Navigation wholly depends upon these Winds, or Torrents of Air, to fill and impel their Sails, and move those heavy Bodies, over the liquid Surface of the Main; such wonderful Wisdom we see employed in the natural Production of Winds.

With Respect to the Meteors, as they are absolutely necessary in the present State of Nature, so the Atmosphere is manifestly contrived for their Formation; for they all originally result from the Particles of solid and fluid Bodies, separated, evaporated and sublimed into the Air, in which, as there are various Degrees of Density, or specific Gravity, it will, at a certain Height, be the same with that of the Vapours so raised, where they will be supported, and appear in the Form of Clouds, and carried from one Part to another by the Motion of the Air, or Wind. Here, from various Causes, the aqueous Particles will be often condensed, rendered heavier than the Air, and descend in *Showers of Rain*; sometimes they only hover about us in the lower Parts of the Air, and make the *Fogs and Mists*; in the upper Regions of the Air, where nitrous Salts abound, they are thereby crystallized, and fall in *Fleaks of Snow*; higher yet they are carried by a heavier Air, and there, by a more intense Degree of Cold, they are congealed into the harder Substances of *Hail-stones*; in the same Manner the Parts of sulphureous and bituminous Matter being sublimed into the Air, will ferment with the Nitre, and often kindle into a Flame, and produce the Flashes of Lightning; when this happens to be the Case through most of the visible Hemisphere, it is then called the *Aurora Borealis*; when this Accension happens to be in a Cloud, the expansive Force is so great upon the circumambient Air, as to produce a violent Explosion, or the tremendous *Strokes of Thunder*. From all which we must be fully convinced, how far even infinite Power and Wisdom must be employed to produce such wonderful Effects from so simple an Apparatus of secondary Causes.

Another Property of the Air is an Instance of a singular Providence and Design, and that is the great Subtilty of the Particles
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of Air, by which Means they become perfectly invifible to the Eye, and therefore the whole Body of the Atmosphere will be rendered transparent or diaphanous, and on this Account alone it is, that we are enabled to fee all Objects clearly and diftinctly about us, which would have been more or lefs obfcured by the Vifibility of the Particles of Air.

Moreover, the Bleffings of Light and Heat are derived from, and preferved to us by the *Medium* of Air; for though Light originally proceeds from the Sun, yet it would have been loft to us, were it not for the Body of Air which detains the Sun-beams, at leaft a good Part of them, and thereby renders all Objects vifible to us; for the Parts of Air, though they repel each other, yet they ftrongly attract the infinitely finer Particles of Light in their Passage through it. Thefe render the vifible Hemisphere luminous and bright, and prevent, in a great Meafure, abfolute and total Darknefs, even in the Night. Without this wife Provision, our Days and Nights had been undiftinguifhed, and made one conftant Scene of eternal Darknefs and Horror; for we muft, in this Cafe too, confider, that all that genial Warmth and Heat, which animate the whole System of Nature, would then have been greatly deficient, and confequently the Air, upon thefe Accounts, is the moft neceffary and important Subject of Nature.

Once more, when we confider how neceffary Fire is upon all Occafions, and the Fire and Flame abfolutely depend on the Air, it is a farther Instance and Proof of the abfolute Necessity of fuch a Medium. Upon the Whole then it appears, that the Atmosphere is the moft wonderful, the moft ufeul, and the moft neceffary of all the Works of Nature.

VIII. HYDRO-THEOLOGY; The next great Subject in Nature, that every way proves to us, that, the utmoft Wifdom and Design was employed in the Formation of the Globe, is the *Element* of WATER, which makes by far the largeft Part of its Surface. Here final Causes pour in upon us from every Quarter, refiftlefs as the Tides of the Ocean itfelf; for if we confider the Nature of Fluidity, we muft foon underftand, that, a peculiar Figure of the Particles of Matter, is neceffary for that Purpose, and this we find they have in great Abundance,

so far as to answer every Purpose in Nature : By the Fluidity of these Particles, a proper Element is constituted for a Medium of Habitation, or Life, for numberless Kinds and Species of Fishes, and other Sea-Animals ; and in this Element, we find the two Extremes of Almighty Power in the Formation of Animal Bodies, the enormous Size of Whales on the one Hand, and *Animalculæ* eluding the Sight on the other, in degrees of Miniature beyond all our Researches. Again, the Ocean, every one knows, is the Basis of Navigation : The Water, by its Buoyancy, supports the heavy Burthens and Bodies of Ships, and by its Fluidity, affords them an easy Motion through it, when impelled by the Wind in every Direction possible ; by this Means, we traverse the liquid Main, lay open a Communication, and carry on Trade and Commerce with all the foreign and distant Nations of the World, and that, with the utmost Ease and Expedition : Now had this Element been wanting, or the whole Surface of the Earth consisted of Land only, all such Community with our Fellow-Creatures abroad would have been rendered, if not impossible, yet so difficult, dangerous, and tedious, as not to have been feasible ; consequently the State of every Nation would have been low, poor, and ignoble, and little better than that of the *Indians*, or *roving Arabs*. To answer those great Purposes, we observe how wisely it is ordered, that the Waters of the Sea should be always in Motion, and alternately *Ebb* and *Flow* ; by this Means, too, it is provided, that this mighty Collection of Waters is always kept pure and wholesome ; to which End, we may add the admirable Contrivance of its *Saline Quality*, and that this Admixture of Salt renders the Water still more *Buoyant*, and therefore fitter for the Purposes of Navigation.

We have already observed how necessary the Meteors are in the present State of Nature ; but whence do they arise, or from what Source are they produced ? The Answer is very easy ; altogether from the Ocean ; from this universal Cistern, heated by the Sun, the superficial Particles are constantly separated and evaporated into the upper Regions of the Air, where they form the Clouds, and thence our Showers of Rain, thence also our Springs, Fountains, Lakes, Rivers, Wells, &c. all which are so necessary, that no Kind of Life, or Business could ever

ever proceed without them; on Rains almost all vegetable Growth depends, and the Nourishment both of Plants and Animals, consists of fluid Parts; we need not mention, that no Sort of Business or Manufacture could possibly be carried on without Fluids in various Kinds, and Forms, of which the most universal is Water.

In the Sea also, we find a prodigious Variety of curious vegetable Productions, which will grow in no other Element, in Forms and Colour, vying with the most Beautiful the Land produces; add to these, an endless Discovery of *Corallines*, *Lithodendrons*, and other Sub-marine Productions through all the capacious Deep, where perhaps we may discover more numerous and striking Instances of Divine Power, Providence, and Pleasure, than in any other Part of the Creation.

IX. GEO-THEOLOGY; We have heretofore considered the Globe of our Earth in the Character of a Planet, and as a habitable World in general, but we shall now proceed to a more particular Examination of the several Parts of which it consists, to consider how well they are contrived and disposed to answer the great Design; and in the first Place, we shall take notice of what offers to our View in the exterior Part, or Surface of the Land, with regard to any particular Place, and for all the visible Extent about it; and here we find a wonderful Variety of Mountains, Hills, and Vales, of Lakes, Rivers, and Fountains, of Trees, Shrubs, and Plants, of Earths, Fossils, and Minerals, of Men, Quadrupeds, Fowls, Fishes, Reptiles, Insects, and numberless Species of Animals without a Name, in all which we see the Vestigia of Deity so plainly imprest, that the whole appears to be a most harmonious System of animated and divine Mechanism.

Mountains, Hills, and Vales, diversify the Surface of the Earth, and these are indispensibly necessary to the Well-being of all its Inhabitants; for Ridges and Chains of Mountains serve not only for Barriers to the different Kingdoms and Countries, and common Hills for *Shelter* and *Pasturage* for Cattle, but the great Design in all this wonderful Apparatus, is the Production of *Springs* and *Rivers*; for we scarcely now find any one so much a Novice in Natural Science, as not to know when he
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sees a River, that its Waters must move from a *high* to a *lower* Place, and consequently, that without Mountains and Valleys, there could have been no such Thing as Rivers, or Currents of Water at all, which all originally proceed from Springs, and these from Waters, collected from falling Rains, melted Snows, condensed Vapours, &c. in Receptacles and Cisterns, in the interior Parts of the Mountains above them. Had the Surface of the Earth been every where even, or equally distant from the Center, the Waters then had been every where stagnant, or without any Motion, and have been fitted for little or no Use at all. By the Rapidity of descending Waters, they work themselves deep Channels thro' the Surface of the Earth, and are thereby accommodated to the various Uses of Mankind.

The GLEBE, *Mould*, or *Earth*, which makes the exterior Surface of the Land, is so diversified, and thereby so evidently accommodated to answer all the Purposes of Vegetation, particularly with Regard to Grass, and Grain, and this being always the Case for every Country in every Climate of the Earth, it must be acknowledged to be a Matter of infinite Wisdom, and the plainest Proof of Contrivance and Design; for, if Wheat requires one Sort of Earth, Barley another, Oats, and Beans another, Carrots, Turnips and other useful Roots, their different Soils; and if Hops, Fruit-trees, Timber-trees, &c. are found to flourish best in their peculiar Moulds, and all these Earths, Soils, and Moulds, are every where found for those Vegetables, then we have all that we could ask or expect from the Hands of a wise and provident Benefactor; for from thence we find a most ample Provision made for Food and Diet, to Man and Beast, not only so far as the Necessities of Appetite require, but even to Pleasure and Luxury itself. And it is very remarkable, that the Thickness or Depth of the Mould, is almost every where such as is required, and nothing more.

Then it is found by Experience, that the Principle of Vegetation in all its different Kinds, and which is naturally contained in the Glebe, is yet subject to be exhausted by every fresh Crop of Corn, Grass, or Fruit, and consequently, requires to be frequently supplied. This lays the Foundation of *Agriculture*, and requires the constant Care and Attention of the Husbandman; he is obliged to look about him for something that he must

find annually to improve, and fertilize his Land, and provident Nature has here indulged him with a large Supply; for just beneath the Glebe, let him only dig, and he will find all the Variety of *Manure*, that the Nature of his Lands require; he there finds Marl, Chalk, Loam and other fructifying Subjects of the Fossil-kind; besides these, we find other different Kinds of Earths, for answering different Exigencies of Life; thus, Clay in Abundance is furnished for making Bricks for Building; the Potters Clay is a well-known necessary Article for a great Variety of Utensils; the Fuller's Earth, and many others which we might Name, most evidently shew how particularly Providence has consulted, not only the Necessities, but even the Conveniencies of Life.

The next component Parts of the Earth are *Stones* of various Kinds; the largest and most common Sort constitute, for the most Part, our Rocks, which afford us ample materials for Buildings of the largest Sort, as Temples, Churches, Palaces, Bridges, &c. then we find Rocks of *Slate* to cover them; after this, we meet with Rocks of *Chalk*, and *Lime-Stone*, for Cements, to bind and fasten the whole together; then we observe a great Variety of *Flints*, *Pebbles*, and *common Stones*, which, as it is well known, are of very great Service to Mankind; but especially, when we come to reflect on the great and rich Variety of precious Stones, the *Crystals*, the *Pearls*, and the *Diamonds*, we may from thence easily judge, that Nature could have nothing less in View, than the Grandeur and Honour of the higher Ranks of the human Race, who must be distinguished from Inferiors by proper Ensigns and *Regalia*; hence the Ornaments and Brilliancy of Dress, and the inestimable Value of *Crowns* and *Diadems*.

The next Sort of Bodies that we meet with in the Bowels of the Earth, are various Kinds of *Marcasites*, all possessed with very useful Qualities and Virtues; witness the *Magnet*, the Basis of one of the most necessary Arts of Life, viz. *Navigation*, and was therefore undoubtedly given us for that Purpose. Native Cinabar supplies us with a rich Medicine, when resolved with Quantities of *Mercury* and *Sulphur*. *Antimony* is another useful Drug in Medicine; beside many others of the Fossil-kind too numerous to recount.

In the last Place, we must take notice, that from the Earth we are supplied with all those useful Substances we call METALS, in various Forms of Ore; and it is very remarkable, that the Seeds of *Metals* are not sown equally through the Earth, but in few Places only; some Places we find productive of *Lead*; a very few of *Tin*; many more of *Iron*; in a few Places, we find *Copper*; and if we take the Pains to examine distant Climates, we shall there find, by the greater Heat of the Sun, the Particles of metalline Earth meliorated and ripened into the richer Ores of *Silver* and *Gold*, to reward us for our Trouble; and when we consider how universally useful, and even necessary, those metalline Substances are in every Way of Life, as in regard to Utensils and domestic Furniture, *Architecture* and Buildings of every Kind, their general Use in Medicine, in almost all Kinds of Manufactures and Trades, and lastly, in respect to *Monies*, the general Medium of Commerce, we are necessitated to understand them as originally designed for the Use and Service of Mankind.

X. PHYTO-THEOLOGY. Under this Head we consider the numerous Theological Principles that offer themselves from the Subject of *Trees*, *Plants*, and *Vegetables*, the Kinds and Species of which are without Number; the whole Doctrine of Vegetation is fraught with Design, and is in itself a continued Demonstration of infinite Wisdom and Power; for, if we consider the Make or Structure of a Plant, we shall find it a noble Instance of Organization, in which the inert and inanimate Parts of Matter are put in Motion, and made to act according to a certain stated Law of Nature, and to unfold to our Views, either annually, or in longer Periods of Time, numberless and beautiful Instances of divine Skill, Composure, and Mechanism, in the Forms of *Trees*, *Plants*, and *Flowers*.

As the Vegetation or Growth of a Plant is made to depend on certain nutritious Fluids, or Juices in the Earth; so the Means for acquiring them, we find in the Structure of every Part; for, if we examine it, it appears every where to consist of two Systems of Vessels in the Form of long and slender Pipes, one Set of which are of a larger Diameter, and destined for the Circulation of Air (for this Fluid, we have before observed, is also necessary to

the Life of a Plant) the other Set of Vessels have their Cavities, or Bores, wonderfully small, on Purpose for attracting the vegetable Juices of the Earth, through which they are dispersed in numberless fine Bundles, Branches, and capillary Filaments, which compose the Roots of each Plant; for it is well known by Experiment, that Fluids will always be attracted by capillary Tubes, and to Heights, greater in Proportion, as the Diameters of the Bores are less.

In the next Place, if we look into the Structure of these fine Vessels, and their curious and different Disposition, in the Bodies of different Plants, it will afford us Matter of Wonder and Amazement; and to observe the Manner in which they are ultimately divided, and ramified through all the Substance of the Leaf, is a short but instructive Lesson, on the Subject of divine Power and Wisdom. Hence the wonderful Structure and Function of the Leaves appear; the Vessels bring hither the Sap, Part of which is employed for the Nourishment of the Leaf, another Part here goes off by Perspiration, and a third Part is returned for the Vegetation and ensuing Year's Growth of the Tree, whence appears the Necessity of that Duplicate, or double System of Vessels, answering to Veins and Arteries, that we find in Leaves, when we anatomize them: There too we observe those curious and fine wrought Pellicles, or Skins, with which the Leaves are covered, on each Side, and in which we observe the *Cellulae*, in which the green Particles, which make the Substance of the Leaf, are deposited; here also we observe those numerous *Papillae*, in which are the fine Spiracles, or Pores, through which the perspirable Matter goes off, so small are they, as to escape the Sight, even when magnified many thousand Times in Diameter in the Solar Microscope.

Again, if we observe the Structure of the Bark, we shall find it to consist of two different Parts, the internal and external; the inner Part consists of a great Number of fine lignous Fibres, disposed in several cylindric Systems, one within the other, the Number of which originally is equal to the Number of Years designed for the Growth of the Tree; for every Year the reflux Sap, suppling one of those Systems of Vessels, causes them to grow larger, and become the Shell, or Case of Wood, by which the Bulk of the Tree is every Year increased, the outer Part of
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the Bark, serving only for a common Covering or Integument to the internal Part, or Rudiments of the Tree. Such is the Contrivance, and so great the Art employed in the Construction of Vegetables !

The Parts of a Plant, every Way considered, appear wonderful to the curious Observer ; the beautiful and rich Variety of *Flowers* in Plants does not more regale the Eye than it strikes our Reason, when we reflect on the great Design in making the Leaves to consist of such different sized Particles, as might render them capable of reflecting differently the Particles of Light for that Purpose ; for, had the Particles of Matter been the same in all Leaves, there could have been no Colour at all ; the Parts of the Flower, upon Examination, appear to be Arguments of an exquisite Design, since we observe, the *Stamina* are necessary to support the *Apices*, which contain that fine Dust or *Farina* which impregnates and fecundates the Seed ; in order to which, it falls upon the upper Part of the *Stylus*, or *Pistil*, and from thence is communicated to the *Matrix*, or *Ovary*, in which the Seed is contained, whence it appears, that there is such a Thing as we may properly call *Sex*, or Gender in Plants, the Male and Female Parts of which are found in the same Flowers in most Plants, but in different Flowers in some, as *Cucumbers*, &c.

The Fruit is that Part which succeeds the Flower, and contains the Seed and the most essential Part of the Plant, which is here nourished, as it were, in its embryo State, 'till it arrives to Perfection, and gives Birth to the infant Plant, so far we may admire the mysterious Process in the original Production of a vegetable Substance ; and the more so, when we look into the most curious and exquisite Apparatus of a Cuticle, Pulp, Juices, Branchery of Vessels, the Stone, the Core, &c. appointed by Nature, for that Purpose, and is, at the same Time, designed to regale the Taste of Mankind, as much as the Flowers were to delight the Eye, and to gratify the olfactory Nerves. It is needless to observe the beautiful Variety of the different Forms in which the Fruits of Plants appear, and yet is constantly the same in each particular Species.

The Seed is the ultimate Part of a Plant to be considered, consisting of the embryo Plant and two other Parts, or Lobes, enclosing it, in which State it is fitted to be put into the Earth, there

there to receive the vegetative Juices, by which it is nourished, gradually unfolded, and at length, brought to Perfection in its adult State of a Plant or Tree. This is the visible Process of Nature in Vegetation; and here, with a little Reflection, we shall see, that not only infinite Wisdom, Power and Design is in every Part displayed in a most amazing Degree, but particularly in this Subject, we meet with something which quite confounds our reasoning Faculties, and an Experiment which almost seems to prove Impossibilities possible; it will be sufficient to say, at once, that every *Plantule*, small as it is in the Seed, does yet contain Myriads of other Plants of the same Kind, with all their Parts really existing in infinite Miniature, and that for Instance, the first Acorn that ever was formed or planted, did really contain in itself the *Stamina*, or original Parts of all the Oaks that ever have been, or ever shall be produced, from the Beginning to the End of the World; the same is to be said of the original Seed of every other Plant; a Matter so very mysterious and inconceivable, that we can but just ascribe it to Omnipotence itself.

We have already observed what a wonderful Variety Nature has exhibited in the Fashion, Form, and Modes of Plants, and their several Parts, their Stems, Branches, Leaves, Flowers, Fruits, Roots, &c. and how they are variegated with different Kinds of Colours; we may add to this, one singular Circumstance, relating to the Posture or Position of a Plant, which is always *Upright*; for in what Manner so ever it be placed in the Earth, when it begins to grow, it will always strike its Root downwards, and rise itself perpendicularly upwards; and to ascribe such a Disposition in Vegetables to meer Chance would argue us void of any Reflection; since no other visible Cause can be assigned for that, than its being most commodious for Mankind.

When we consider the vast Dimensions of some Plants, and the extreme Miniature of others, the firm and strong Texture of some, and the succulent and pulpy Substance of others, we see from thence, how wisely they are contrived and adapted, to answer the necessary Purposes and Uses of Man and Beast; they are designed for Food to all Beasts of the Field, and the Leaves, Fruits, and Roots of many of them make the more exquisite

quisite and relishing Part of Diet to Man. We need only add to this the Necessity of Timber-trees in Architecture, Civil, Military and Naval; for to what Purpose would it be, to have Seas to navigate, or Winds to move the Ships, if there was not Timber to build them? The same may be observed with respect to Fortifications, Houses, and the vast Variety of Household Furniture, and therefore upon the whole, it appears, that Vegetation is so far necessary, that it appears to be the very Foundation of Nature itself, and every Way designed to answer all its Necessities, Conveniencies, and Pleasures very amply.

XI. ZOO-THEOLOGY; From the Consideration of vegetable Nature, we ascend a large Step higher to contemplate the Wonders of creating Power in *animated Matter*, where we shall find such a Disposition and Modification of Matter, as must appear in every Respect astonishing; for here we see Matter (in itself absolutely destitute of any Power) endued with a three-fold Power, *viz.* of *Vegetation*, of *Sensation*, and of *Cogitation*; by the First, it is formed, moulded, and made to grow into the various Substances of Bodies of Animals, according to their innumerable different Kinds and Species; by the Second, it is rendered susceptible of Impressions made upon it by external Objects in the different Ways or Modes of *seeing*, *hearing*, *smelling*, *tasting*, and *feeling* of them; by the Third, it is enabled to think, reflect, and reason upon every Thing that offers to this intellectual Faculty: An Animal therefore, in its highest Perfection, is the noblest Work of Nature, and which we shall now consider more particularly, as possessed of those Powers and Faculties that are absolutely above the Efficiency of any secondary Causes, and therefore must be ascribed to the first Cause only.

For first, Vegetation, or Growth in Animals, is an Effect as much superior to that which we observed in Vegetables, as the Form it makes of an Animal is more exquisite than that of a Plant. The Evolution of the several Parts of animal Bodies, from their first State of Existence in infinite Miniature, in *Semine Masculino*, to its full grown State of Maturity, is a Process of infinite Power only, as the several Parts of which they consist can be the Contrivance only of infinite Wisdom and Intelligence.

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As animal Life and Growth depend upon Aliments taken into the Body; so the provident Author of Nature has provided for each Species of Animals a wonderful Variety in this Respect; Flesh, Grass, Grain, and every Thing the Earth produces, is, one Way or other, made subservient to the Life of Animals; the Aliment, or Food, thus taken in, requires a Comminution, Bruising, or Grinding down, for which Purpose Animals are provided with proper Organs for Mastication, or Chewing their Food, where required, and wonderful is the Apparatus of Teeth, and other Parts of the Mouth for this Purpose; the Food, thus prepared, is transmitted, by animal Mechanism, to a proper Receptacle, we call the Stomach: Which is one, two, or more, according to the different Process, which Nature has thought fit to take, in different Sorts of Animals, for reducing the grosser Food to a fitter State for yielding its nutritive Parts by Concoc-tion, in the Stomach; from thence, by inimitable and unaccountable Art, it is carried into another Organ, where the useful and alimentary Parts are separated from the rest, by a wonderful Disposition of Vessels, by which it is conveyed to the circulating Stream of Life, the *Blood*; by the Mechanism of the Heart, the first Spring of animal Life, the Blood receives its Motion, and is the appointed Medium for dispensing Nutrition to every Part of an animal Body; and in the Course of this purple Fluid, we find a great Number of other appropriated Organs for discerning, or separating various other necessary Juices, according to the different Nature and Sex of the Animal, which, when a Man comes to consider thoroughly in every Part, will appear such an amazing, such a perfectly well concerted, and divine Piece of Machinery, as is not only out of the Power of Man to effect, or even imitate; but what should still strike our Reason much more, is every Way incomprehensible, by all the Powers of the human Mind.

We farther observe, in the animal Fabric, a Part of a superior Construction, and destined to answer the nobler Purposes of Sensation; I mean, the *System* of NERVES, which have their Origin in the principal *Viscus*, the Brain, from whence they are detached, by Pairs, to the proper Organs of Sensation: Thus a Pair is appropriated to the *Eyes*, and from thence convey to the Mind the various Impressions made on it by the Rays of Light, whence

whence all our Ideas of Vision arise: Another Pair goes to the Ears, where, curiously disposed, they receive the Impressions of the impulsive and elastic Air under all its Modifications; whence all our *Sensations of Sound* arise to the Mind: Another Pair is sent off to the *Nostrils*, where being displayed in a most exquisite Manner, they constitute the Sense of *Smelling*; principally for Pleasure in Man, but of absolute Necessity in many other Animals: A fourth Pair of Nerves is appropriated to, and curiously wrought through the Substance of the *Tongue* and *Palate*, the immediate Organs of *Taste*; and, lastly, the remaining Part of the nervous System is so wonderfully interwoven in the Substance of the Body, that not a single Point, however small, can any where be found, but what is defended and rendered exquisitely apprehensive by a Nerve; and hence the Sense of *Feeling*.—On such a singular Construction of the animal Body depends all our Sensations of Pleasure and Pain, and of course from thence must result the Happiness and Misery, which the mere animated Part of Nature is subject to; for this brings us, in the last Place, to consider,

That the greatest Effort of infinite Power and Wisdom, which appears in Nature, is the implanting a MIND in Animals, which consists in a Power of Cogitation, or Thinking, and that in various Degrees of Perfection. We are now touching upon the highest Excellence of animal Nature; but the Powers of the Mind, by which we are rendered cogitative and rational, in all the Degrees that we observe in the Scale of animal Beings, are Principles so wholly unknown to us, that the Mind of Man himself is totally incapable of conceiving any Ideas of them; and since we know that Matter in itself cannot think, we must confess, that it is a Power Divine imparted to it, from whence it derives all its intellectual Faculties.

Our Reflections hitherto have been on those Subjects which are common to all Animals; but it will be, in the next Place, greatly worth our while, to take notice of the Peculiarities and specific Qualities belonging to each respective Tribe, or Kind: And first, we remark in those which we call *Brutes*, *Beasts*, or *Quadrupedes*; in which we may take notice of many Things that plainly indicate perfect Counsel, and Design; amongst which we may observe, their *prone Posture*, which is necessary, in as

much as they are all designed to gather their Fruit from the Earth, and for which the several Parts of their Bodies are admirably contrived and disposed for that Purpose. In the next Place, their Manner of moving is on *all Four*; for as they are designed principally for the Use of Mankind, this Way of moving is more commodious than any other, as they can sustain greater Burdens, and exert a greater Force, and move with greater Celerity; but in this Respect, we find a wonderful Variety from the swiftest to the slowest-moving Quadrupede. In the *third Place*, the Kinds and Species, and different Forms of the Bodies, in this Class of Animals, are innumerable, as their Bulks and Sizes infinitely various; but we always find, that those of every particular Kind and Species have always the same Form, Size, and other Accidents of Body and Mind; thus some are made for Strength and Labour, as the Horse, the Camel, &c. some for Purposes of Food and Cloathing, as the Cow, the Sheep, the Swine, &c. some for Sport and Pleasure, as various Kinds of Dogs, particularly fitted by Nature for this Purpose, with proper Shape, Proportion and Disposition of Parts, as in the Grey-hound for Coursing, the Hair for Flight, the Fox, the Stag, and many other Animals might be instanced, to the same Purpose. *Fourthly*, the Cloathing of Animals is a plain Proof of Design in a double Respect; for their thick Skins, covered with Hair, in some, and Wool in others, serves not only to keep them warm, in constant Exposure to the Weather, but also it is evidently designed to answer the same Purposes for Man, since most of our own common Cloathing consists of such Materials manufactured; and the Furs of many Kinds of Animals make not only the richest, but the most comfortable Part of Attire to the better Sort of People, in every Nation, especially in the colder Climates. In the *fifth and last Place*, the Armature of Animals, that is, the natural Weapons they employ in their own Defence, must command the Attention of every considerate Person; thus, the Horns in some, the Teeth and Tusks of others, the Talons and Claws in Beasts of Prey, the dexterous Use of the Heel in the Horse-Kind for kicking, of the Fore-feet in the Mole, and other Animals, for making their Way under Ground; the Quills of the Porcupine, the intolerable Stench of the Fox, the Pole-Cat, &c. sufficiently convince us of the many Ways and Methods which Nature has employed

employed, and put in the Power of Animals, to use in their own Defence.

XII. ORNITHO-THEOLOGY. The Contemplation of the Nature of Birds will furnish as many irresistible Arguments, to prove their Frame, Structure, Actions, and Manner of Living, the Result of the most consummate Wisdom, and Pre-determination, in their first Creation; for as this Family, or Tribe of Animals, was designed for the Inhabitants of the Air, so all their Parts are evidently contrived to answer that Purpose; with this View, the Heads of Birds have that peculiar Form that meets with least Resistance in passing through the Medium, and for dividing the Parts of the same, in their swift Motion through it. The Make of the Head is farther remarkable in the particular Form of the Beak, or Bill, which is of a very hard, strong, bony Substance, and fitted, in Respect of Magnitude, Length, and Form, to answer the Ends of an Instrument for procuring their Food, according to all the different Ways of Living appointed for this Sort of Animal; also it is farther to be observed, that the Situation of the Eyes in the Head of a Bird is such, as enables him to see all round him at once; and the Ears are disposed in the most commodious Manner for Flight.

The Way, or Manner of moving, appointed for Birds, is *two-fold*, viz. *Flying* and *Walking*; to answer both which Purposes, the wise Author of Nature has made use of no more Limbs than before in Quadrupedes, but has here converted the two *Fore-Foots* in them into *Wings* for the feathered Tribe, and furnished the other two Legs with proper *Claws* and *Talons*, not only for *Walking*, but in a most wonderful Manner for seeking, catching, and securing their Food, or Prey. The peculiar Structure of the *Larynx*, the *Stomach*, the *Lungs*, and other *Viscera* in the Bodies of Birds, as well as the external Change of the Form, all unitedly declare the most consummate Art and Design.

The *Plumage* of Birds is what most of all excites Admiration in every curious and attentive Observer. The *Hair* of Beasts is changed into *Feathers* for Birds; and these of different Sorts and Kinds; some destined for the Use of Flying, as the large Pinions in the Wings and Tails, and others for Covering and Warmth, which are therefore of a fine and soft Texture, and of such a peculiar Nature as to admit of no Water to adhere to them, by

which Means they are kept constantly dry and warm, tho' always exposed to the Weather; the Art they use in *dresssing* and *pruning their Feathers* is wonderful, as well as the *Oil-Bag* and other Parts ministring thereto. Lastly, if we look into the Structure and Make of the Feather, we should find in that alone all the Proofs of Pre-contrivance, Wisdom, and infinite Power, that any *ingenuous Atheist* could possibly require for his Conviction.

As to the *Flight* of Birds, all Parts are evidently constructed with that View; but the Mechanism of the Wing and Tail is beyond all Dispute the pure Effect of Art; for since the *Air* is the Medium, which, by its *Re-action*, must give the Bird Power to fly, and since it is so very rare that a large Part of it must be put into Motion at once to afford a sufficient Force, therefore we see the Wing is so formed, that when there is Occasion to fly, it is expanded into a large Surface, and by that Means, can act upon a large Quantity of Air at once; and thereby the Bird derives an easy Faculty of Flying; and is balanced, as it were, in its Flight by the necessary Expansion of its Tail.

The *Nidification* of Birds, or the Art of making their Nests; and the wonderful Instinct, Thought, and Sagacity, which they are all observed to employ on that Occasion, have always been the Subject of Surprize to Mankind; to observe the inimitable Dexterity of those little Architects, and the different Method taught to each particular Species, of constructing the Nest, and that every Individual strictly keeps to the proper Plan, must afford us too illustrious a Scene of natural Science, to render it possible for us to be so inadvertent, or stupid, as to imagine that all this should proceed from blind Casualty, or Necessity. For where is the Necessity that one Bird should build one Way, and another Bird another Way? Why one should chuse Sticks for one Part; Moss for another; Feathers for another; and Mud, or Earth, for another? Why some small Birds make large Nests, and some large Birds, small ones? Why some will be at no Pains to build a Nest, and others employ ever so much? Nay, so very artful and careful are some Birds about their Nests, that they actually *sew three Leaves together, with a Cotton Thread, and proper Stitches*; in which Cavity they form their Nests, and then suspend them by a long Thread from the Twigs of the Tree,

that

that they may be out of the Reach of devouring Vermin. What wonderful Wisdom and Foresight is here!

The *Incubation* of Birds, or the Laying of Eggs, and sitting on them a requisite Time to hatch them, shews us the wonderful Œconomy of Nature in this Species of Animals for bringing fourth their Young; the Female lays her Eggs in the Nest that has been made; the Egg has a Bubble of Air in the great End; the *Punctum Saliens*, or Treddle, or the *Stamina* of the *Embryo* Fowl, is posited near that Air; by the Warmth of the sitting Fowl, the Air is rarified, its Spring encreased, and thereby made to produce a constant Action on the Treddle, and other Parts of the Egg; by which Means the vital Motions are begun, and continued, till the foetal Fowl is perfected, and fit for Exclusion. But tho' this be the intended Process of Nature, yet how is the Parent-Bird apprized of all this before-hand? When the Egg is laid, what necessary Connection is there between the Bird and the Egg then? Will the *Atheist* say, she goes by Chance to the Nest, and sits brooding on the Eggs the proper Time, and no longer? That when the Hen retreats for Food, the Cock casually goes to the Nest to keep the Eggs warm till her Return? This would be looked on, by all reasonable Men, as a ridiculous Insult on common Sense, and a Piece of Effrontery exceeding Stupidity itself.

The *Migration* of Birds is another Effect of a wonderful Instinct in some Families of the feathered Tribe. *The Stork in the Heaven knoweth her appointed Times, and the Turtle, and the Crane, and the Swallow observe the Times of their Coming.* Jer. viii. 7. But can we think, or say, they go, and come, at proper and stated Times by mere Chance? That only a few Species of all the Kind, exchange their Climes by Necessity? That some should go one Way, and some another, by Dint of Fate? That the same Species should constantly go, from Year to Year, the same Way, and to the same Place, by Accident? Such Philosophy as this would be vain indeed: We must therefore necessarily understand, that all these Things proceed from the wise Ordination and Appointment of the Divine Author of Nature, who having endued Animals with the Power of Thinking, has so modified that Power, and directed it, in every particular Species, in such a Manner

ner as he thought fit; and often-times leaves us intirely unacquainted with the Reason of his Operations.

XIII. ICHTHYO-THEOLOGY presents us with a copious System of Principles, derived from the Nature of *Fishes*, towards the general and manifold Demonstration of a Deity; for here we proceed, as in every other Part, to observe, that this particular and extraordinary Species of Animals are every Way formed and fitted for the Manner of Life allotted them, and to the Element in which they are to live and move.

The *Medium* destined for their Habitation is *Water*, denser than *Air* many hundred Times; the Motion by *Walking* is therefore here not practicable; the *Fishes* have accordingly *no Legs*; in so dense a *Medium* there can be no such Thing as *Flying*, and hence we find no *Wings* (of the common Sort) provided for these Creatures. The Mode of Motion, in this Element, must be *Swimming*; to which End the Bodies of *Fishes* are rendered as *buoyant* as possible, the *Form* of the Head and Body such as will suffer the least Obstruction from a *Medium* of so great *Resistance*: And lastly, because so great a *Re-action* is derived from *Water*, therefore the *mechanical Instrument* of Motion, necessary to act on this Fluid, need not be very large, easily moveable, and such a Number, and so disposed, as may keep the Body in *Equilibrio* continually; and such an *Apparatus* we find in the *Fins* and *Tails* of *Fishes*.

As these Animals are to move in a very resisting *Medium*, a Motion of the Head (as in *Quadrupedes* and *Birds*) would not be so easily performed, and therefore it is not set on to the Body by a *Neck*; yet, that nothing may be deficient on that Account, the *Eyes* of a Fish are so placed on the Sides of the Head, that nothing can escape their Sight; for by this Means they can see every Way about them; they seem to be deficient in one of our Senses, *viz. Hearing*; for we find no Organ for that Purpose in a Fish; but then they have no Occasions for it; for Sounds have little or no Place in their unelastic Element, and all the Intelligence they want from the World above, is fully supplied by their very acute Sight.

As the *Medium* of *Respiration* to them is different from that of other Animals, so instead of Lungs, they have a peculiar Organ for

for that Purpose we call *Gills*, by which the Water is, as it were, respired, and so much Air contained in it, as is necessary to the Life of Fishes; if we contemplate the Nature and Make of their *Fins*, they appear wonderfully adapted for producing *Agility*, *Freedom*, and *Celerity of Motion*; by their strongly ribbed and bony Structure, and continued membranous Surface, they act with great Force on the Water, and from thence receive a very great Power of Motion; to which the peculiar *Form* and *Position* of the *Tail* contribute not a little.

The *Buoyancy* of Fishes is a most necessary Condition for their Way of Life, and for this Purpose they are admirably accommodated with an *Air-bladder*, by which they can make themselves *lighter* or *heavier* at Pleasure; for by filling or emptying the same, the Body of the Fish will be a little encreased or diminished in Bulk, and thereby its specific Gravity constantly altering, whence the Fish is rendered more or less buoyant, as Occasion requires. Add to this, that the Figure of the Body is such, that the *Center of Gravity* will always render an *Equipoise* extremely facile, being adjusted in this Case by the strictest Rules of *Mechanics*.

As to the Covering of the Bodies of Fishes, as they are not exposed to Wind and Weather, the Cloathing of other Animals is not here necessary; instead of which they are accoutred, as it were, with *Coat-Armour*, or plaited all over with *Scales*; a singular Contrivance to defend them against Danger, and the Casualties they are exposed to from what ever they might strike against in their swift and sudden Motion thro' their watry Way. The large Sort have thicker, harder, and stronger Scales; and the Fishes of the first Magnitude have very thick and almost impenetrable Skins, covered with a thick and strong Sort of Hair; and it would be endless here to recount all the different Ways which the infinite Wisdom of their Maker has taken for their Well-Being and Preservation in this Respect.

The *Armature* of the scaly Tribe exceeds that of every other Species of Animals; witness the prodigious *Sword*, *Saw*, and *Horn*, in several Sorts of Fishes; the *Spines* and *Stings* of others; the benumbing Quality of the *Torpedo*; the winged Fins of the *Flying-Fish*; the *Atramentum* of the Scuttle-Fish; and a thousand other Weapons, and Ways of Defence, we find kind Providence has imparted to this otherwise helpless and shiftless Tribe

Tribe of Animals, who have no Voice to speak, nor Means to retreat and shelter themselves from their inimicable and voracious Pursuers.

As to *Shell-Fish*, as they are a distinct Genius of the watry Inhabitants, we shall say nothing; because it is impossible to say enough of any one particular Species, in order to observe all the Marks and Signatures of wonderful Art and Contrivance every Way employed for the Production and Continuance of so strange and extraordinary a Sort of Existence in its amazing and endless Variety of Forms.

XIV. INSECTO-THEOLOGY. Under this Head we contemplate the Nature of *Insects*, which are of numerous Kinds, and almost innumerable Species contained under each; every one of which, if but slightly considered, would prove the Subject of a *prolix and pathetic Lecture in Theology*. This Sort of Creatures, tho' usually looked upon with Contempt, are perhaps the most amazing Part of the Creation. For with Regard to their various Manner and States of Life; the Make and Shape of their Bodies; the Number, Minuteness, and Finery of their Parts; their wondrous Sensations, Instincts, and Sagacity; and lastly, their singular Agility and Swiftnefs of Motion; I say, in all these, and many other Respects, they are not to be paralleled by any other Order of Beings of the Animal-kind. How iniquitously do we judge of our Creator's Handy-Works? We scarcely think his larger Essays, and bulky Parts of natural Mechanism worth observing; and wholly pass by, as vile and abject, the glorious Specimens of his most exquisite Art, and the highest Performances (in Miniature) of omnipotent Power. How perverse and preposterous should we deem that Person, that should take more Notice of a *Clock*, than of a *Watch* that is worn in a *Ring* on the Finger?

The various States or Stages of Life, by the manifold *Metamorphoses* or *Transformations* which they undergo, is what, in the first Place, commands our Attention, and excites our utmost Admiration. This Animal must first exist an *Embryo* in the Egg; he is then, 2dly, excluded in the Form of an *Eruca*, Maggot, Caterpillar, or Worm; after some Time spent in this Form, he becomes transformed, 3dly, into an *Aurelia*, or *Crysalis*, where he remains some Time motionless, and in a State of Inaction;

action; this torpid State is formed, perfected, and at last excluded; 4thly, the beautiful Fly, full grown, richly attired, and bedecked with all Finery and Pride of Nature. Some have a 5th State, as we have lately instanced in the most wonderful Species of all this Tribe, the *Ephemeron Fly*.

The first State is that of the *Embryo*, or Rudiments of the *Insect* in the Egg; and in order to its Perfection for the 2d State, with how much Care and Order are those Eggs deposited? Sometimes on the Leaves, or in the Wood and Fruit of Trees and Plants; sometimes in the Bodies of other Animals; at other Times on the Walls and Sides of Rooms; oftentimes in the Earth; but principally in and on the Surface of Water, where we observe the beautiful Order in which they are arranged and conglutinated together, with many other Instances of Care and Circumspection in the provident Parent Insect. For which Purpose we must further observe the wondrous Instinct and Dexterity of these in respect of their *Nidification*, or Manner of making their *Nests*; nay, here we find the *strictest Geometry* employed in this Affair, Witness the Combs of the divinely instructed Bee; in the Cells of which the Eggs are deposited, and the delicious Provision stored up for the future Family; but could Chance, to which all Things are indifferent, direct this Animal to pitch upon that very Figure or Form for its Cells, which of all others will contain the *greatest Quantity of Honey* with the least Labour and Expence of Materials; and at the same Time, one of those three Figures only, as will admit the Cells and their Bases to be placed by each other without leaving any Vacuity or Space between? No one, surely, can be so besotted as to think any such Thing possible, by any other Cause than that *divine Wisdom* which has but very lately imparted this most curious Part of geometric Science to Man himself.

The *second State* of Insects is that of the *Eruca*, or what appears in the Form of a *Maggot*, *Worm*, or *Caterpillar*; these excluded from the Egg, are observed to be well furnished with a sufficient Apparatus of Feet, Parts about the Mouth, &c. as enables them to shift for their Food, without any *parental Care*, which is necessary to the Young of all other Species of Animals hitherto considered. But it is very remarkable, they are hatched in that very Place or Medium, or on that very Plant, which Na-

ture has made their Food, or where they find it in Plenty about them, and so are in no Danger of perishing or even suffering for Want. What wonderful, what a diversified Provision is here for that Sort of Creature we so often despise, but can never enough admire ! For if with Microscopic Eyes we survey the Forms of *Eruca* in general, we shall find they are most curiously and wonderfully made with such exquisite Parts as Ignorance never dreams of ; and adorned with richer Colours than vulgar Eyes can any where behold. One Thing more ought to be considered, *viz.* to whom does the *Beau Monde* owe all their pomp and grandeur of Dress ? Their rich and gorgeous Apparel ? Their *Silks, Sattens, Damasks, &c.* by which they make such a shining Figure in Life ? Is it not all to this contemptible Creature, the *Caterpillar* ? Is it not their very *Intrails* too, and given them at *second Hand* only, when cast off by the *Eruca* ? Is it not on these poor Creatures, (that with so much Pleasure we are always so ready to crush under our Feet,) that the richest Manufacture of the World depends ? Such Reflections ought to humble our Pride, and teach us to have more Regard to the Animals now in Question, if not as the *Handy-work* of God, yet as our Friends and Benefactors.

The *third State* of *Insects* is that which is called the *Crysalis* or *Aurelia*, a Sort of hardish Case in which the *Eruca* has at length contracted itself, and as it were laid itself up for a *future Change* ; this is a kind of dormant inactive State, and quite Motionless. This *Aurelia*, or Shell-State, is what the *Eruca* seems to be apprized of, for he very deliberately spins himself a *filken Ladder* to climb up the Sides of Houses and Rooms by, and after that, is some Time in chusing a proper Place for his Repose, and *semi-vital State*. Others are observed with great Assiduity to weave themselves a delicate *filken Shroud*, in which they deposite themselves for their next Transformation. Again ; many of them, long before-hand, make, with inimitable Art, their curious *Theca*, Cases, or Coffins, in which at the appointed Time they resign themselves to Fate. Now can any Person reflect on such a wonderful Procedure as this, ascribe it all to Chance or Necessity ; and then pretend to be rational ? No, he would be too ridiculous to be laughed at.

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The *fourth or last State* of this Tribe, is the *Insect-Fly* in Perfection. And here Nature displays her various Scenes of Glory, Beauty, and inimitable Art; the Mechanism, Out-lines, and Miniature-paintings of Insects, are all astonishing Instances of infinite Power and Skill. The wondrous Form and exquisite Colours peculiar to, and always found in each particular Species of Insects, convince us of the most perfect Design and Intention of the Author of Nature. How glorious a creature would the *Butterfly* appear in its rich Attire and Colouring, could it be viewed totally with a Microscopic Eye? And how variable the charming Tints of all the Species of the *Papilionaceous Kind*? The same may be observed of all the *Phalænæ* or *Moth-tribe*. The Colouring of some of the *Ichneumon* or common Fly Species, and also of many *Scarabs* which come from the warmer Climes, exceed for Intensity and Glory any Thing but the Colours of Light itself. The *Elytra*, or Tortoise-shell Wings of some small *Scarab* Flies, when represented at large in the *solar Microscope*, appear embossed, and set, as it were, with *Diamonds*; and is readily acknowledged, by all who see them, to be the richest and noblest Piece of Nature's Workmanship that ever their Eyes beheld.

How wonderful are the large, hemispherical, fixed and latticed Eyes of all the Fly-Species? The Head of a Flesh-Fly, in the Microscope, is a striking Instance of the greatest Beauty, Order, and Art; and what shall we think of that admirable Apparatus we call the *Antennæ* or *Feelers*, with which the Heads of some Sorts of *Gnats* are furnished, and the pompous brushy Foretops of others? If any Man can view these, and supinely ascribe them to Fate or Contingency, it will appear, that Nature has been much more solicitous about the *Furniture of the Head of an Insect*, than she has about *that of his own*.

When we reflect on the fine, strong, light, membranous *Wings* in general, we cannot enough admire their Mechanism and wonderful Texture; and how nicely they are folded up and placed in Order under the *Elytra*, or strong Cases, which we see on the Backs of all the *Scarab* or *Beetle Kind*; how vastly strong and interwoven, as it were, with bony Ribs and Lattice-Work are the Wings of the *Locust Tribe*, for sustaining a long and tedious Flight? How curious are the Wings of all the *Phalænæ-*

Kind, covered with peculiar Art, with a beautiful Sort of silky Scales, while those of the *Ichneumon* Sort are all over beset and fimbriated all around with strong, short and bristly Hairs? But Nature now and then deviates from stated Order (which Necessity can never do) and forms the Wings of some Moths with *Feathers altogether*. Yea, farther, we observe with Astonishment, that some Animals of the Insect Class have a Power of Flying (if I may so call it,) without any Wings at all, as in many Sorts of Spiders, which is an Effect beyond the Power of the Science of Motion to account for, and must therefore be allowed to the Effect of a divine Energy or Mechanism not yet discovered to Man. The incredible Agility and Swiftneſs of Motion in the *Wings*, *Legs* and other Parts of these Animals, shew us in how great a Perfection the Power of *muscular Motion* is here displayed; another Thing oftentimes essayed by inquisitive Man, but still denied to his Researches. The Form and Shape of the Bodies of these Creatures are very wonderful; the *Head*, the *Thorax*, and the *Abdomen* connected in most Flies in a surprising Manner, by Parts so fine, that they scarcely seem to belong to, or depend on each other; nor indeed is it here so great as in other Animals; for if you sever the Head of an Insect, the remaining Part will perform its usual Actions and Functions of Life for a considerable Time, viz. 15 or 20 Days, but does not stir out of its Place, as it is then unable to find its Way about.

In the next Place, how wonderfully has Nature cloathed these Animals with *Coats of Mail* for their Safe-guard and Defence, in curious *Annuli*, or Rings, admitting a free and easy Motion of the Parts required to be moved? How nicely are their Bodies poised in Flight by Means of those little *Pointels*, or Balls on a Foot-stalk, under the Wings, which they move as Rope-dancers do their Poles, to ballance themselves in Motion.

When we look into the Inside of these Animals, we meet with such kind of *Vicera* or Parts, as not being found in other Animals, we know not what to call them; for, as *Pliny* long since observed, Insects seem not to have *Nerves*, or *Bones*, or *Cartilages*, or *Flesh*, or *Shell*, or *Skin*, but somewhat of a *middle Nature* between them all; such a Structure and Disposition of Parts, as surpasses all mortal Understanding and Conception, can be allowed the Effect of infinite Wisdom only. And if we consider the

the Structure of any one Part only, it will shew us enough of Design; thus, for Instance, the Leg of a Fly appears to be constructed to answer the most evident Purposes; the *strong and bristly Hairs* are the *Brushes* constantly employed to keep the Head and Body clean; the large and strong Joints in the Thigh-Parts, are appointed for Strength and Support; the *numerous Articulations* towards the End of the Leg, or Foot, is an admirable Artifice, by which the Foot can be bent and accommodated to the Figure of every Surface on which it treads; the two large and sharp-pointed Claws strike into the Pores of every Body it lights upon; and the two Pads, or spongy Balls on the Extremity of the Foot, between the Claws, are supposed to afford a viscus Matter, by which the Animal can securely walk on the smoothest Substance in Nature, and in any Position of its Body. Can we consider and view all these Things, and not perceive the Contrivance and Forecast in the wonderful Author of all? This would argue (in the Mind) a *Gutta Serena* indeed!

Farther, if we consider the Manner and Means by which they live, and gather their Food, we shall find the conducting Hand of Deity every where; it is that which directs the *painted Fly* to the Flower, to suck from thence the ambrosial Food by Means of its wondrous *Proboscis*; the *Bee* is hereby directed to collect, from the same flowry Scenes, her Stock of *Wax and Honey*, and to store it up with inimitable Art and OEconomy in the Granaries of the Hive. The same presiding Wisdom has furnished with *Industry and Sagacity* the indefatigable *Ant*; the *Spider*, too, from thence derives its curious *textrine Art*. And no Doubt, we may conclude, that even the *Louse* and the *Flea* are thereby taught to seek their Subsistence in the Flesh and Blood of larger Animals.

To conclude, the *Armature* of Insects, and their natural Means of Defence, shew plainly enough how much they are the Care of their divine Author; how curious is the Structure of the Stings of Insects? And how terrible in general to their Enemies, particularly Man? What Wounds and Pangs does the *Hornet* inflict? And how precipitately do we fly, if pursued by that dreadful Insect? What wonderful Legs is the *Flea* provided with, to escape the Finger of its Blood-thirsty Pursuer? And who has Courage enough to try the Force and Power of the *antlated Horns* of that large *Scarab*, we call the *Buck-fly*? The Rage of these
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Creatures often strikes us with Terror, prone as we are to despise them; upon the Whole, we may conclude that an Insect is a noble Work of God, and deserves our Admiration instead of Contempt. It should humble our presumptive Pride, when we consider that our *Wisdom and great Understanding* meet with a Check, and a *Ne plus ultra* in every scurvy Insect!

XV. HERPETO-THEOLOGY. Our Survey of the Theological Principles, which the Field of Nature so amply affords, has brought us at length to those which arise from the Contemplation of REPTILES and SERPENTS, and *creeping Things* of every Kind. These, instead of being the Subject (not of *Contempt* only, as Insects are, but) of our utmost *Abhorrence and Detestation*, should, on the contrary, become the Subject of our more accurate Attention and Examination, and fill our Minds with serious Wonder and Amazement. These, low as they are in the Scale of Life, have yet a Voice to praise their Maker, (*Psalms* cviii. *Ver.* 10.) and that in very exalted Strains.

For whether we consider the Form of these Creatures, or their Motion, or the Structure and Parts of their Bodies, their Way and Manner of Life, their Means of Preservation and Defence, and many other Particulars; we shall find them all so many genuine Oracles, and most persuasive Arguments of boundless and ineffable Wisdom, Power, and Art.

The *Forms* of this Tribe of Animals are so numerous, that we cannot recount them; but if we consider that of the *Serpent*, or *Snake*, or that of *Snails*, or of *Worms*, or of *Eels*, or of the various Kinds of *Millepedes* and *Centipees*, and infinite others; we shall observe that all such as the Way of Life destined for each Species require, we have no Distinction of *Head*, *Thorax*, and *Abdomen*, as in most other Animals, in the outward Form; but generally they consist of one long continued Body from Head to Tail. We must necessarily in all this acknowledge the most evident Marks of Design.

As the *Motion* of these Creatures is by Means of *Legs* or *Feet*, in some; and altogether without in others; and what may be thought extremely odd, is, that where we observe the greatest Number of Feet, the Motion is always slowest; and those Animals which have no Feet are yet capable of a very quick Motion.

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Whence we learn how many different Ways Nature often takes to accomplish the same End; and that the same Means are often employed to answer very different Purposes, which plainly demonstrates Will, Choice, and Design in the Efficient, and that therefore it cannot be *Fate*.

It is not only a Matter of the highest Curiosity, to observe in the *Centipede* Kind, what a Number of Feet are in Motion at once, yet successively and in the utmost Order; but it is an Instance of the most exquisite mechanic Skill; and if we admire the Wisdom in contriving the Muscles and Articulations to produce Loco-Motion in a few Legs, and large ones in common Animals, what must we think of it here, where such Numbers are moved with so much Regularity, and in such wondrous Miniature? The Nerves, the Vessels, the Muscles, the Ligaments, the Connection of Parts, in short, the Whole is but one entire Scene of stupendous Machinery indeed!

Nor is the *sinuous Motion* of all the *Serpent* Kind less wonderful; how curiously are such Bodies constructed, that without the common and visible Means of Motion, can yet move themselves forwards with such a strong, insinuating, and impulsive Force, not only on level Ground, but over every Surface? Can climb up Trees, and raise their long extended Bodies quite upright, and move them every Way? Again, when we consider the *Vermicular Motion* of *Worms*, or even the Motion of that dull Animal the *Snail*, we shall find enough to exercise our boasted Reason and inventive Faculties to account for it. And indeed, after all, it will be well if in these Researches our Wisdom does not meet with an unlucky Rebuff, and we forced at last to confess that the *Serpent*, the *Worm*, and the *Snail* are Instances of such divine and unusual Geometry and Mechanism, as far surpass all *human Comprehension*.

Then as to the Manner of getting their Food, nothing can be more visible than the fore-appointing Hand of Providence in this Respect. As some of these Creatures move so slow, they would be in Danger of being *starved*, if they had far to go in Search of Food; but as the Case now stands, indulgent Nature has put it as it were in their Mouths, and they find it in every Clod, and on every Plant they crawl over. Those of swifter Motion, live on Prey, which they acquire partly by Agility, and partly by

natural Cunning; yea, we have not only read, but heard it affirmed by Eye Witnesses, that some of the Viper and Snake Kind have a Sort of *natural Magic*, and can even *charm* their Prey, by putting themselves into a proper Attitude, and fixing their glaring Eyes on those of the devoted *Bird, Mouse, Squirrel, &c.* by which Means the poor Creature is put into a strange Agitation, and in a dolorous Plight finds itself at length so far bewitched as to leap into the Devourer's Mouth. Could *Lucretius* himself reflect on such a *Phænomenon*, and be ridiculous enough to ascribe it to *Fate*? Will any *Sceptic* be bold enough to assert, that *Chance* could give to one Animal the Faculty of *charming another out of its Life*? This would be an Instance of doleful Depravity indeed.

Once more, let us consider another wonderful Specimen of providential Contrivance; the most predacious Animals are generally prevented by one Mean or other, from having it always in their Power to seize on every Thing they see or find; the huge *Crocodile* and *Alligator* are long in turning their unweildy Bodies about in pursuit of their Prey; and what still is more remarkable, the most tremendous Serpent is made to carry a *Rattle* in his Tail, no doubt, on Purpose to give previous Notice of his direful Approach, and that every heedless Animal might not fall an inevitable Victim to his all-devouring Jaws.

Hence then it should appear, that a *Reptile*, or a *Serpent*, is not that horrid and detestable Creature as we are usually apt to imagine; but, on the contrary, are most extraordinary Instances of the Creator's Power, Wisdom, and Providence, and as such they ought to be regarded by every reasonable Man.

XVI. ANTHROPO-THEOLOGY. Under this Head we might expatiate largely on the Principles and Proofs of a Deity, arising from the Nature and Form of MAN; but since we have already taken a general Survey of *Animal Nature* under all its remarkable Varieties and Gradations, in other Species of living Creatures, it would be needless here to repeat them in considering the Parts and Structure of his Body; it remains only to observe, with Respect to the Animal Fabric, that every Part is formed and finished in the highest and most exquisite Manner, and excellently accommodated to answer all the Purposes of his superior Station,

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and Manner of Life; that they are all adapted to express the Passions, and other animal Actions, in a much more perfect and noble Degree than in other Creatures; and that the same Parts, which in them minister only to the Necessities of Life, are made in Man the Organs and Sources of the most exquisite Pleasures and Sensations of animal Life. These Things, therefore, shew the high Regard and distinguishing Care which the great Author of Nature has had for Man in particular, above all the Rest of the Creation.

Then as to the *Form of Man's Body*, it is another singular Proof of his Maker's Regard for his Honour and Dignity; he walks *erect*, with a graceful and majestic Air and Mein, his Attitude and Action suit his exalted Nature; his Voice is articulate and harmonious, and he is every way qualified for social Life. In short, there is no Doubt but Man is the *noblest Instance of animal Mechanism* that the Nature of Things will admit of.

But abstracted from his *animal Nature*, let us place him in the most advantageous and exalted Point of View, *viz.* that of a *rational and intelligent Being*, endowed with Faculties and Powers of MIND, and then we must consider him as little less than a *Divine Existence*, in Part at least; for since those Powers and Faculties are not found in Matter, they must be derived from the *Divine Source, the Deity*; and therefore *Moses*, not less elegantly than justly, expresses himself on this Occasion, — *God created Man in his OWN IMAGE.* — Thus the *Psalmist* in the sublimest Strains descants on this Matter, *Thou madest him a little lower (or, inferior) to the ANGELS; Thou crownedst him with GLORY and HONOUR.* He can not only *think*, but *reason* on his Thoughts; he can arrange them in Order, and make proper Deductions from them; he not only *perceives*, but *reflects*, and *recollects* the past, and oftentimes fore-sees future Events; by these noble Faculties the past and future Time is, as it were, present to his Mind; he pursues a mental Tour, not only thro' the various *Kingdoms of the Earth*, but from *Planet to Planet*, from *Sun to Sun*; from one *System of Worlds* to another thro' all the boundless Space. He is hereby made to know the Difference of *natural and moral Good and Evil*; he is hereby rendered a Free-Agent and consequently capable of *Virtue and Vice*; he is hereby fitted for SOCIETY, and rendered susceptible of all *social*

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Ties, Relations and Duties thence arising. He is hereby enabled to contemplate the Works of Nature, and thereby of being convinced of the *Reality*, yea, the *Necessity of the Existence of that Divine Being we call a GOD*, from the numberless Instances of infinite Power, Wisdom, Goodness, and a general Providence. For the invisible Things of him (*i. e. the Attributes and Perfections of God*) from the Creation of the World are clearly seen, being understood by the *Things that are made*, even his *eternal Power and Godhead*. Hence he observes a Relation between himself as a *Creature*, and *God* as his *Maker*; and thence a new Source of Duties devolves upon him; the Duties of *Religion and Piety*, to be discharged in various Acts of *Reverence, Devotion, and Adoration*.

The *Nature, and Frame of Man*, therefore, plainly demonstrate the *Existence of a God*; since it is impossible for him to find any other Cause of those wonderful Properties and Powers that he finds himself possessed with; and to whom he can ascribe those involuntary Actions, Movements, and Sensations both of *Body and Mind*, which he knows are continually animating and actuating the whole Machine.

We shall here finish our Survey with *one Topic more of Theologic Principles*, and that is, The *visible Transitions* which Nature makes from one Part of her Works to another, the *evident Connections* of the various *Species one with another*, and the *Concatenation* of the Whole together. It would be easy to point out the various *Genera of Earths and Stones*, allied to each other by something of a *middle Nature*; that *Marcasites and Metals* are connected by different *Fossils*; that there is a remarkable Union of *Stones and Plants* in all the *Lithophytes*, and *Lithodendron Tribes*, so plentifully found in the Sea; that *Plants and Animals* are most amazingly connected in all the *Polypus Kinds*, both on Land and Sea; and it is very remarkable, that the *Sea Polypusses* have *Shells*, but those in fresh Water none.

Not only the *Genera, or Kinds*, but the very *Species of Plants and Animals* are also connected, especially the latter. Thus the *Birds and Fishes* are allied in the *Flying Fish*; the *Bird and Quadrupede*, in the *Bat*; the *Bird and the Insect* in the *Plumed, or feathered Moth*. The *Insect and the Quadrupede* in the *Gryllotalpa, or Mole-Cricket*; the *Quadrupede and the Fish*, in the *Sea-Lion*,

Lion, the Whale, &c. And lastly, must I dare to mention any Connection between the *Brutal* and the *Human Species* in that opprobrious Animal, the *Ourang Outang*, or *Chimpanzee*? It has no *Tail*, it walks *erect*, and its *Skeleton* is not easily discerned from that of a *Child*. I shall say no more on this *Head*, but leave the Reader to make what Inferences he thinks proper from the Premisses.

Upon the Whole, then, I presume it is sufficiently shewn, that THEOLOGY is a most *perfect Science*; depending on the plainest, most obvious, and demonstrative *Principles*; that its *Object*, viz. *the Existence of a God*; is the most *evident, rational, and indisputable Truth* in Nature; and lastly, that the *End* of this Science is to teach Mankind the *Devoirs, Homage, and Worship* due to the *Supreme LORD and GOVERNOR of the Universe*.



O F
E T H I C S.



E**T****H****I****C****S**, or Moral Philosophy, has been esteemed the noblest of all the Sciences; for as every Thing is more or less valuable in Proportion as it is useful to Society, and contributes to the Happiness of Mankind, so this, which teaches and explains the Means of attaining human Felicity, or the greatest Happiness our Natures are capable of in this Life, is the most useful, the most excellent, and the most valuable of all others, and the Standard by which the real Dignity and Importance of every other Science is to be ascertained. *Ethics* has therefore been distinguished by the most pompous Titles, and stiled, the *Guide to Virtue and Happiness*, the *Inventress of Laws*, and the *Directress of Life*.

Ethics is called Moral Philosophy, because it consists in the Study of human Nature, its moral Powers, and various Connections, and from these deduces the Laws of Action: It is called Morality, from its being the Science of Manners or Duty, which it traces from the Nature and Condition of Man, guiding him in the Practice of Virtue, and teaching him to shun the deceitful and destructive Paths of Vice.

As the Object of this Science is Happiness to ourselves and to Society, we shall first mention in what the Happiness of a reasonable Being must necessarily consist; that by having a clear and distinct View of the End, the Paths that lead to it may be the more certainly pointed out.

And here it must be observed, that the Happiness of Man, as a Being endued with rational Powers and bodily Senses, must be agreeable to his whole Nature; but especially to his distinguished and more exalted Faculties; it must be suited to every Situation in which he can be placed, and to every Character he may sustain; it must be such as may be enjoy'd without Shame or Anxiety, without Suspicion of wrong Conduct, or Fear of future ill Consequences; such as will support a calm and steady
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Serenity, and effectually deliver him from turbulent and disquieting Passions; stand the Test of deliberate Reflection, improve upon longer Experience, and last as long as he himself exists. This is the Happiness that springs from Virtue; a Happiness that is seated in the Mind, and which can only proceed from an inward Consciousness of acting from the invariable Rules of Reason, Virtue and Humanity.

As *Ethics* consists in the Study of human Nature, the moral Powers, Appetites and Passions of Man, and the Duties which result from these and his various Relations, we shall first take a View of Man in the several Stages of Life, and shew from whence his Connections and moral Obligations arise, trace the Passions from their Sources, and shew their Use in the moral System: we shall then treat of Reason, human Agency, and the Freedom of the Will; of Law and Conscience, as the Rules of human Action; and lastly of Virtue and Vice, with the Duties a Man owes to God, to Society, and to himself.

We would here observe, once for all, that in treating of these Duties we shall not enquire into the excellent Precepts and Doctrines of Christianity, which will be considered separately by themselves; and therefore no Set of Christians whatever can justly take Exception at the Truths we shall here advance. We are now treating of the Religion of Nature, as distinguished from all external Revelation; and shall not enquire, what Man might have been, but how he is constituted; not what he may by Education, Habit, or foreign Influence, come to be, or do; but what he is formed to be, and to do by Nature, and his original constituent Principles.

To begin with Man and his Connections, as they arise in the several Stages of Life. The new-born Babe is extremely weak and helpless, he has neither Food, Cloaths, or any Thing by which he can either support, or defend himself; he however finds an immediate and sure Relief in the *Tenderness* and *Care* of his Parents, who by the strongest Instincts are linked to the Child, before he has the least Idea of their Affection: The Infant makes known his Wants in a Language so strongly expressive that it immediately reaches their Hearts, and serves from Time to Time to procure him speedy Relief. His Senses, from the very Instant in which he enters into the World, present him with a successive
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Train of new Objects, and fill him with growing *Wonder* and *Admiration*; but without resting on any of them, pleased with what is most new, he passes from Object to Object, and thus the Passion of *Wonder* is kept awake, and the *Love* of *Novelty* formed. At length, Objects becoming more familiar, he has Leisure to examine and fix his Attention on those that appear the oftenest before him, and he becomes acquainted with his Parents, and those of the Family who are most conversant with him; he contracts a Fondness for them, is uneasy at their Absence, and rejoices at seeing them again. These Feelings become on his Side the Foundation of a moral Attachment to his Parents, his Brethren, his Sisters, and other Persons in the Family: he becomes interested in their Concerns, and feels *Hope* or *Fear*, *Joy* or *Grief* on their Account as well as his own. His *Self-love* and *Fondness* for those about him, make him jealous of a superior Affection shewn to another Infant, and he pines away with Discontent; but if his Friends more equally divide the Marks of their Affection, or treat the other Infant with Coolness, his Jealousy will be removed, and he himself will care for the Infant who was before the Object of his Displeasure. His *Affection*, and the *Joy* and *Grief* he feels on their Account, are, as an ingenious Author observes, the first Links of the moral Chain, the early Rudiments, or Out-lines of his Character, and his first rude Essays towards Agency, Freedom and Manhood.

In his Childhood he extends his Acquaintance abroad, and unites himself to a Set of Companions and Play-fellows; he interests himself in their Pleasures or Grievs, and his Humanity expanding his Heart, in Proportion as his mental Powers encrease, he is deeply affected with the Sight of Misery even in a Person with whom he has no Connection; a Wound given to a Stranger, the Sight of the streaming Blood, and the Groans of Anguish, fill him with *Terror* and awaken his *Pity*. But though at this Age his Appetites and Passions have the Ascendant, his Imagination and intellectual Powers open a-pace, and he forms a Variety of Tastes; relishes some Things and dislikes others, as his Parents, Companions, and a Variety of other Circumstances lead him to combine agreeable or disagreeable Sets of Ideas, or represent to him Objects in pleasing or odious Colours. His active and social Powers expand themselves in Proportion as his

his Views are enlarged; he obtains a *Love of Action*, is filled with *Emulation*, and is fond of *Praise*; he has *Curiosity*, *Docility*, and a *Passion for Command*. He compares one Thing with another, and judges of Characters. He soon becomes sensible of the Consequence of his own Actions, triumphs in those that attract Applause, and blushes at, and seeks to hide those that bring Contempt. "By Means of these Powers (says the Rev. Mr. Fordyce, from whom we have borrowed many of the above Observations*) he becomes a fit Subject for Culture, the moral Tie is drawn closer, he feels that he is accountable for his Conduct to others as well as to himself, and thus is gradually ripening for Society and Action."

As the Child advances to Manhood, his *Reason* and *Judgment* obtain Strength as well as his *Passions*. He sees the Beauty and intrinsic Excellence of a virtuous Conduct, and however prevented by ill Company, or head-strong Passions, never fails to observe that *Justice* and *Humanity* are in their own Nature infinitely more amiable than *Injustice* and *Cruelty*; that *Fidelity* is more excellent than *Treachery*, and *Fortitude* than *Pusillanimity*. In this Season of Life new Senses of Pleasure invite him to new Pursuits; he has an Appetite that points his Views to the other Sex, by whom alone it can be gratified; but in order that this Appetite may not be indulged in a manner destructive of all Order, and even of that Society which it was designed to perpetuate, he becomes sensible of the Attractions of Beauty, and the internal Graces of the Mind, which leading him to confine his Views to a particular Object, he becomes susceptible of a new Passion, a tender Kind of Friendship, which gives a softer Turn to his other Affections, and at length becomes the Cement of a new moral Relation, and the Source of some of the strongest Instincts in Nature, by which, as by some powerful Chain, the Parent is linked to the Child, and another moral Connection begun, in order to prompt him to rear up his Infant-offspring. "Meanwhile, it is impossible (says the Rev. Mr. Fordyce) for him to have lived thus long, without having perceived some of the more august Signatures of Order, Wisdom and Goodness stamped on the visible Creation, and of those strong Suggestions

* See Fordyce's Moral Philosophy.

“ tions within himself of a Parent-mind, the Source of all Intelligence and Beauty. Hence arise those Sentiments of Reverence, and those Affections of Gratitude, Resignation and Love, which link the Soul with the Author of Nature, and form the most sublime and God-like of all Connections.”

Man being now arrived at his Prime, takes in a larger Prospect of human Life; his reasoning Faculties arrive at their utmost Perfection, and he becomes more sensible of his Connection with the Public, and that particular Community to which he more immediately belongs: he forms *Friendship*, grasps at *Power*, courts *Honour*, lays down Plans of Interest, and becomes more attentive to the Concerns of Society. His reigning Passions prompt him, while he is in full Vigour, to provide for the Infirmities of Age; and his *Compassion* and *Gratitude*, heightened by his own *paternal Affection* which gives the Idea of that felt for him, prompts him to requite the Care and Tenderness of his Parents, by alleviating their Infirmities and supplying their Wants.

At length old Age approaches, attended with the *Love of Offspring* and *Ease*, with *Tenderness*, *Anxiety*, and *Forefight*. But the tumultuous Passions which in younger Years frequently hurry away the unguarded Youth, and prevent his listening to the calm Dictates of Reason, now subside: and as human Life verges downwards, the Experience of the Aged is formed to direct, and their Coolness to temper the Heat of Youth. Thus every Age has its peculiar Genius and Set of Passions; and thus the Wants of one Age are supplied by the Capacities of another.

There are also Passions and Affections that are not peculiar to any one Period, but belong to every Age, and have more or less an Influence in every Breast throughout every Stage of Life. As *Self-love*, *Love of Life*, *Benevolence*, *Honour*, *Shame*, *Hope*, *Fear*, *Desire*, *Aversion*, *Joy*, *Sorrow*, *Anger*, *Jealousy*, and the like; among which *Joy* and *Sorrow*, *Hope* and *Fear*, seem to be only different Ways of exerting the same original Affections of *Love* and *Hatred*, *Desire* and *Aversion*, arising from the different Circumstances or Situation of the Object desired or abhorred.

These are the simple but powerful Springs by which Man is prompted to a constant Round of Action in order to supply his many returning Wants, and to guard against the various Evils and Dangers to which he is exposed. By these Men are linked

to each other, formed into Families and larger Communities, and united into a Body whose Members mutually sympathize with each other, and by their being properly adjusted and directed by the Guidance of Reason, Society is upheld, and human Life enlivened and diversified.

A *Passion* is an Affection of the Soul attended with a peculiar and extraordinary Emotion of the animal Spirits. Of these, some respect the good of the Individual, and others carry us beyond ourselves to the good of the Species. The former have therefore been called *private*, and the other *public Affections*. The Nature and Uses of each in the animal Œconomy we shall presently explain.

Man, by the tender and complicated Frame of his Body, is subject to a great Variety of Ills, to Cold, Heat, Fatigue and innumerable Wants; but being incapable of judging, by Way of Investigation, of the Connections of those respective Causes, he is informed of this Connection by the Experience of certain Senses, or Organs of Perception, which, by a mechanical instantaneous Motion, feel good and ill, receive Pleasure from the one and Pain from the other. Those Senses which respect his more immediate and pressing Wants, as the Sense of *Hungar*, *Thirst*, *Cold*, and the like, are armed with strong Degrees of Uneasiness or Pain, in order to urge him to seek after such Objects as are suited to them, and by their painful Importunity to compel him to provide *Food*, *Raiment* and *Shelter*. Thus by our Senses we are informed of what is good or ill to the private System, or the Individual, and by our private Appetites and Passions we are impelled to the one, and restrained from the other.

From the many Wants to which we are naturally subject, we are engaged in a continued Train of Employments. The Necessaries of Life must be provided, and some of its Conveniencies acquired to render this State of Existence comfortable. In order to obtain these, there is a Necessity for Arts, Manufactures and Trades: And to secure us the peaceable Enjoyment of their Fruits, civil Government, Policy and Laws must be contrived, and the various Business of public Life carried on: Thus while Man is busied in making Provision for himself, he is by Degrees engaged in Connections with a *Family*, *Friends*, *Neighbours*, a *Community*, or a *State*. Hence arise new Wants, new In-

terests, and new Cares. Interests are opposed. The Passions of one Man interfere with those of another. Competitions arise, and contrary Courses are taken. These open a wide Scene of Distraction, and introduce a long Train of good and ill, both public and private.

Let us now examine in what Manner the Passions and Affections are adapted to prevent or remove these Disorders.

With respect to the private Passions, such as *Self-love*, *Love of Ease*, *of Honour*, and the like, they are evidently necessary to the Perfection and Happiness of the Individual, and we should reckon any one greatly defective who was destitute of them. Though the *defensive Passions*, as *Anger* and *Fear*, afford us rather Pain than Pleasure, they are absolutely necessary to repel Injuries and screen us from Harm. Without a certain Degree of these we should be naked and exposed. With too great a Proportion of them we must inevitably be miserable, and often injurious to others. These are the natural Consequences of an Excess in any of the *private Passions* which should always be proportioned to our Wants, as the *defensive Passions* should be kept proportioned to our Dangers. Thus *Anger* heightened into *Rage*, robs us of that Presence of Mind which is the best Guard against Injury; and *Pusillanimity*, or the Want of a just Resentment, sinks the Mind into a passive enervated Tameness. So *Cowardice*, which is only excessive *Fear*, renders us incapable of attending to the best Means of Preservation, and disarms us of *Courage*, our natural Armour.

As to the *public Affections and Passions* we are made sensible of the Happiness, and especially of the Misery of our Fellow-creatures by an immediate Sympathy, or quick feeling of Pleasure and of Pain. The former has been called *Congratulation*, *joyful Sympathy*, or that *good Humour*, which arises on seeing others pleased or happy; and in Proportion, as a Man cultivates and indulges this Affection; he finds that every encrease of general or particular Happiness is a real Addition to his own. The latter we call *Compassion* or *Pity*; which strongly prompts us to fly to their Relief, and therefore is an admirable Restraint upon the more selfish Passions, or those violent Impulses that carry us to the Hurt of others. When this Misery is caused by the Fault or Injury of others, we feel *Resentment* or *Indignation* against those

those who are so cruel as to cause the Unhappiness: But if we are conscious that it has been produced by our Fault or injurious Conduct, we feel *Shame*: And both these Passions are so very painful as to be a powerful Guard and Security to the Species.

It appears then that the private and public Affections are designed to controul and limit each other's Influence. Thus *Compassion* is adapted to counterpoise the *Love of Life*, of *Pleasure* and of *Ease*, and to disarm, or set Bounds to *Resentment*; and *natural Affection*, *Friendship*, the *Love of one's Country*, or even a *Zeal* for any particular Virtue, are sometimes superior to the whole Train of the selfish Passions. On the other Hand, were it not for that intimate Passion, *Self-love*, the social and tender Affections of the human Heart, would constantly distress the Mind, and fill it with the most torturing Uneasiness.

We proceed now to a Faculty of the Soul, which is as necessary a Part of Man as the Passions, and without which Man could not be a moral accountable Being. *Reason* has been defined, a Faculty of the Mind, by which a Person is rendered capable of judging of the Natures, Relations, and Uses of Things, of the Fitnesses of Actions, and of the Truth or Falshood of Propositions.

Reason is planted in the Mind of Man to govern the Passions, and direct his Pursuits through all the Intricacies of Life. It is the Guardian of his Body, and the Directress of his Morals. It is that Faculty which distinguishes him from the Brutes, and renders him capable of Wisdom, Virtue and Happiness. "He that acts only from Inclinations, says a late Author, is like a Vessel without a Pilot, which wanders on the wide Ocean, till driven by a Tempest on Rocks and Quick sands, it miserably perishes. While the Man who makes a due Use of his Reason resembles a Vessel richly freighted, which the Skill of the Pilot directs through the Dangers of the treacherous Deep to its intended Haven. One exerts the Force of Nature blindly, the other guides it with his Eye, so as to make it serve to its own Welfare and the good of the Community."

Reason is chiefly employed in fixing right Principles, and framing just Deductions from Principles thus fixed: But in many Cases, especially those of a moral Nature, its Decisions are extremely quick, and perfectly conformable to the Impulses of the

Passions, in which Case where a Duty is immediately required, it would be criminal to spend Time in Deliberation. And wherever a considerable Good may be evidently answered with an inconsiderable Hurt to ourselves, it is a Fault to spend Time in Hesitation. Thus if a Child falls into the Fire, it is the Duty not only of a Parent, but of a Stranger instantly to snatch him out, even though this Act of Kindness cannot be performed without his burning his Fingers. Can we approve of a Person's reasoning at Leisure whether he should relieve a distressed Parent, assist a Friend with a small Part of his Substance, feed a starving Neighbour, or restore a Trust committed to him? In this Case we should justly charge the Reasoner with Want of Humanity: But in the complicated Cases, where the Relief of the Friend cannot be accomplished without the Danger of involving ourselves in Ruin, or where a Person has deposited with us a Pistol or a Sword, which he afterwards comes to reclaim, but in such a Situation as gives us room to suspect that he will use it to the Hurt of others, or of himself, it is the Province of Reason coolly to deliberate, and weigh every Circumstance. And here it is proper to observe, that it is not the Business of Reason to suggest any original Notices or Sensations, but to canvass, range and make Deductions from them. Though the same Proposition may be both a *Principle* and a *Deduction*: A *Principle* with respect to the moral Rules that flow from it, and a *Deduction* from some prior Principles which are of greater Extent than itself. And it is worthy of Observation, that there is greater Danger of Men's entertaining wrong Principles, than of their reasoning falsely from the Principles they have already entertained; for many more miscarry by the former Way than by the latter. It is therefore absolutely necessary for every one who would make any Advances in the Search of Truth, to lay aside all Prepossessions, and shake off every Biass, that he may determine on the Side of the greatest Evidence.

But in moral Cases the rational Powers are assisted in all their Operations by a Faculty usually called the *moral Sense*, which points out the Duty, and leaves Reason only to determine the *Circumstances* of the Case, our *Capacity* to assist, and the *Manner* in which the moral Obligation is to be discharged. By this Faculty, the Mind plainly perceives the Harmony and Discord of Actions,

Actions, and receives from them a quick and lively Sensation of *Pleasure* or *Pain* antecedent to the cool Deductions of *Reason*, and independent of previous *Instruction*. By this Faculty we perceive that whatever Disposition or Action is good, just, generous and humane, has a *native Beauty*, a *superior Excellence*, a *Congruity* to the *Dignity of Man*, and that the contrary Dispositions and Actions have a *natural Deformity* and *Meanness*, and greatly *debase* human Nature. The Mind wants no laboured Arguments to be convinced that a *noble, benevolent Character* is truly *amiable*, it would be as needless to prove that *Gratitude*, *Fidelity*, *Justice*, *Clemency*, *Greatness of Mind*, *Candour*, *Veracity*, *Fortitude* and *Decorum*, are in their own Nature infinitely more excellent than *Ingratitude*, *Knavery*, *Meanness of Spirit*, *Cruelty*, *Cowardice* and *Indecorum*, as to demonstrate that Light is preferable to Darkness, Harmony to Discord, and Pleasure to Pain. The former of these Dispositions unavoidably attract our *Admiration* and *Love*, and the latter our *Contempt* and *Hatred*. It is therefore the Duty of Reason, to govern the Mind, as a wise and gracious Prince does his People. It is its Office to regulate the Passions and Appetites, and to influence the Will to produce such Actions as are agreeable to these invariable Laws written by God himself on the Heart, in the large and fair Signatures of *Conscience*, *natural Affection*, *Compassion*, *Gratitude*, and *universal Benevolence*; and that in such a Manner, as not only to promote the general Interest and Felicity of the Being it inhabits, but to diffuse its friendly Influences to all its Fellow-beings. In all doubtful Cases, it is the Office of Reason to explain and interpret these Laws, to examine into the Circumstances of every Case, to determine the Bounds of Duty, and the Measure in which the benevolent Affections ought to be exerted.

The Will indeed is by some called the most distinguished Faculty of the Mind; it is said to be invested with the ruling Power, and that the final Resort is fixed in this Faculty: For though Reason be necessary to direct *whether*, and *how* a Thing ought to be done, yet whether it *shall* or *not* rests in the Will. Thus a Person may be inclined to do some good Action, and in his Judgment be persuaded that it is best for him to do it, yet if there should be no farther Act of the Mind, it must for ever remain unperformed.

The

The Will indeed is free, and capable of siding either with Reason and the nobler Passions, or with the most selfish and groveling Appetites: And this Freedom constitutes the Glory of Man, since without it he would be only a Machine: He would be acted upon, but could not be said to act: And as he could not be an Agent, he could not be an accountable Being, and consequently not capable of either Reward or Punishment. But we cannot allow the *Superiority of the Will*, while *Virtue* consists in its being entirely under the *Direction* of the *rational and moral Powers*. A noble Writer has treated the Contest between Reason and Appetite, and the Share the Will has in the Dispute, in a very lively and humourous Manner. “ *Appetite*, says he, “ which is elder Brother to *Reason*, being the Lad of stronger Growth, is sure on every Contest, to take the Advantage of “ drawing all to his own Side. And *Will*, so highly boasted, is “ at best merely a Top or Foot-ball between these Youngsters, “ who prove very unfortunately matched, till the youngest, “ instead of now and then a Kick or Lash, bestowed to little Purpose, forsakes the Ball or Top, and begins to lay about his “ elder Brother. ’Tis then the Scene changes; for the Elder, “ like an arrant Coward, upon this Treatment, presently grows “ Civil, and affords the Younger as fair Play afterwards as he “ can desire.”*

But farther, as in convulsive Motions in which neither *Reason* nor the *Will* have any Share, the Actions of a Man are not imputable, he being in that Case a mere *Machine*, an *Engine*, a *Piece of Clock-work*; so in those Actions which proceed from his being void of *Reason*, or from that Faculty being greatly disordered, as in a *Frenzy*, or in the Case of an *Idiot*, they are not imputable, because in that Case he is a mere *Animal*.

Hence it follows, that to render an Action *Moral*, or worthy of Reproof or Blame, it is to be done *knowingly* and *willingly*, or from *Reason*, *Affection* and *Choice*. A morally good Action, is therefore to fulfil a moral Obligation *knowingly* and *willingly*: And an immoral Action is to violate a moral Obligation *knowingly* and *willingly*. But as an Action in itself good, may be performed from Views that are mean, base, and even highly Criminal, or may be accomplished by unjustifiable Means, it

* Shaftf. Char. Vol. II. p. 187.

is also necessary to render it the willing Discharge of a moral Obligation, that the *Motives* and the *Measures* taken to perform it be also good. And here the Tendency of the Action to produce Happiness, or its external Conformity to a Law, is termed its *material Goodness*: But the good Disposition from which it proceeds, or its complete Conformity to Law, constitutes its *formal Goodness*.

The Rules of human Actions are the Measures by which they are to be tried, and these are *Law* and *Conscience*.

Conscience is by some defined, a Man's Reason or Understanding considered in the Relation it bears to his Actions, in their moral Nature, and most important Consequences. In Relation to Actions themselves, if they are not yet done, Conscience is a *Monitor* that commands the Doing or Forbearance of the Action, persuades to it if good, and dissuades from it if it be evil. If it be done, it is a *Witness* of the Fact; or a *Judge* pronouncing the Action to be well or ill done; and a *Rewarder*, filling him with Satisfaction, Self-complacency and Hope, when he has discharged his Duty; and with Remorse, and Shame, and Fear, when he has done amiss.

Conscience has been distinguished with respect to the Means of Information, into *natural* and *enlightened*. *Natural Conscience* seems to be the Faculties of the Soul, formed to perceive the intrinsic Loveliness of Virtue and the Odiousness of Vice, turned inward upon a Man's own Actions, and joining with Reason, who justifies or condemns them. Hence arises the sweet Serenity and Self-approbation that attends the Reflection of a Course of good Actions, and the restless Inquietudes, and Self-reproach common to *Heathens* as well as *Christians*, on the Remembrance of a single Action remarkably wicked. The latter cannot use stronger and more emphatical Expressions than the former have done. For even among the Heathens a good Conscience was their *Reward*, their *Armour*, their *Brazen-wall*, and its Testimony more valuable than all the Treasures of the Earth: But an evil Conscience was an *Accuser*, which the guilty Wretch constantly carried about him; a *Tormentor*, a *Fury*, that made the Soul feel its secret Lash; a *Ghost* that perpetually haunted the Murderer; a divine *Nemesis*, or *Revenger* of the Gods upon impious Mortals. Thus *Juvenal*,

“ — Cur

- “ ——— Cur tamen hos tu
 “ Evasisse putes, quos diri conscia facti
 “ Mens habet attonitos, & surdo verberare cædit,
 “ Occultum quatiente animo tortore flagellum?
 “ Poena autem vehemens, ac multo sævior illis,
 “ Quas & Cæditius gravis invenit, aut Rhadamanthus,
 “ Nocte dieque suum gestare in pectore testem.

JUV. S. 13.

*But why must those be thought to 'scape who feel
 Those Rods of Scorpions, and those Whips of Steel
 Which Conscience shakes, when she with Rage controuls
 And spreads amazing Terrors through their Souls?
 Not sharp Revenge, nor Hell itself can find
 A fiercer Torment than a guilty Mind;
 Which Day and Night most dreadfully accuse,
 Condemns the Wretch, and still the Charge renews.*

CREECH.

An enlightened Conscience, is under the Guidance of a super-added Revelation. “ This, says the Rev. Mr. Grove, has its
 “ Foundation in the former, without which all the Discoveries
 “ of revealed Religion, would make no more Difference, than
 “ the Increase of Light in the Condition of a Man born Blind.”
 But yet from this divine Revelation, the Light of Nature receives additional Lustre. In the first of these Cases, the Light of Nature, which strongly points out the Laws of God, and the Obligations of Duty, is alone the Rule by which the Conscience is to be regulated; and in the last, both the Light of Nature, and divine Revelation, join their concurrent Testimony, and form a Rule, if not more binding, at least more extensive, and adapted to a Number of Cases which without this last Assistance would be doubtful.

In regard to the Knowledge of these Rules of moral Conduct, Conscience is said, to be *well informed*, when there being no false Biass on the Mind, it faithfully adheres to these Rules, in which Case all its Decisions flow from the most evident Principles, and the Dictates of unprejudiced Reason. But in Case the

Mind

Mind is ignorant or uncertain in Relation to the Importance of an Action, or its Tendency to promote public or private Good; or when there are some Circumstances in an Affair that render the Mind dubious concerning the Morality of the Action, this is termed a *scrupulous* or *doubtful* Conscience: If it mistakes concerning these, it is called an erroneous Conscience: If the Error or Ignorance be *involuntary*, or *invincible*, the Actions proceeding from it, are esteemed *innocent*: But if the Ignorance or Error be the Effect of *Negligence*, or *wilful Inadvertence*, the Conduct flowing from such Ignorance or Error is *criminal* and *imputable*. As the Conscience is the *Guide of Life*, tho' it be *erroneous* and *ill-informed*, it is *criminal* not to follow its Dictates, and to *counter-act* them shews a depraved and incorrigible Mind. But when the Error which misleads the Conscience is produced by *Inattention*, or any *criminal Passion*, the Actions which proceed from it are likewise *criminal*.

Hence it follows; that as Conscience is a Judge which God himself has set up in our Minds, to direct our Morals; a Judge, which, according as we fulfil its Laws, rewards us with the highest Pleasures, 'or punishes us with the most painful inward Anguish; and as its dictates, even though *erroneous*, are such sacred and indispenfable Ties, nothing can be more certain, than that a *weak*, *scrupulous* or *dubious* Conscience ought to be indulged with the greatest *Liberty* and *Freedom*, and that driving People, by coercive Measures, to act contrary to its Dictates is involving them in Guilt and Misery, offering an Affront to God himself, and a notorious Violation of the Laws of Nature in the Moral Government of rational Beings.

An *erroneous* Conscience is to be rectified in the same Manner as an Error in Judgment, in which Conscience has no Concern, by obtaining sufficient Materials for judging right; as by making a more particular Enquiry into the State of the Case, our Connections, Relations, and several Obligations; the Consequences and other Circumstances of the Action, or the greater Degree of private or public Good, which results or will probably result from the Action or from the Omission of it. When these various Circumstances are fairly and fully stated, the Decision of Conscience will be just and impartial: For by a necessary Law of our Nature, it never approves of *Vice* or *Immorality*, but when it is hid under the Mask of *Virtue*. So that strictly

speaking, says a very ingenious Author, Conscience never errs, for its Sentence is always *just*, upon the Supposition that the Case is truly such as it is represented to it. All the Fault is either to be imputed to invincible Ignorance, or to the Agent, for his neglecting to be better informed, or for his being so weak or so wicked as hastily to pass Sentence on an imperfect Evidence. Thus the Man who sentences another to Death, for the Sake of Conscience, or a supposed Error in Opinion, does not approve of Injustice or Cruelty, any more than his Neighbour who suffers from the dreadful Effects of his Zeal: But believing the Severity he uses conformable to the divine Will, or salutary to the Patient, or at least to the Society of the Faithful, whose Interest he esteems far preferable not only to that of an Individual, but even to all the rest of the human Race; and thinking besides that this is the best Means of securing that highest Interest, he passes a Sentence which as justly flows from these Principles, as a Physician, who to save the whole Body, orders, as the only Remedy, the Amputation of a gangrened Limb.*

The second Rule or Measure of Virtue is *Law*, which is either divine or human; the first, as has been already observed, is also the Rule of Conscience, and by whatever other Rules the Conscience is to be conducted, as *Oaths, Contracts, Promises*, and the like, they all resolve themselves into this, as they draw their main Obligation from it. The Laws of God, therefore alone bind the Conscience directly and immediately, for these are in their own Nature eternal and immutable: While human Laws, as distinguished from the divine, being mutable and prudential, and consequently subject to be repealed or amended, can only bind the Conscience in a mediate Manner, and in Subservience to the divine Laws.

As the Observance of these last are absolutely necessary for the Support and Happiness of Society, human Laws are in general founded upon them, and their great End endeavoured to be answered, with Respect to Society, by temporary Punishments inflicted upon the Breach of them, which are, or ought to be proportioned to the Injury suffered by the Community. But no public Act can ever abrogate or change the Nature of one of these divine Laws. “ The Law, says *Cicero**, is not a human In-

“ vention,

* See Fordyce's Moral Philosophy.

† De Leg. Lib. II.

“vention, nor an arbitrary political Constitution; it is in its
 “Nature eternal, and of universal Obligation. The Violence
 “which *Tarquin* offered to *Lucretia*, was a Breach of this eter-
 “nal Law; and tho’ the *Romans* might at that Time have no writ-
 “ten Law which condemned such Crimes, his Offence was not
 “the less heinous. For this Law of Reason did not then begin,
 “when it was first committed to Writing. Its Original is as an-
 “cient as the divine Mind; for the true primitive and supreme Law
 “is no other than the unerring Reason of the great *Jupiter*.”
 And in another Place,† he says, “This Law is founded in Na-
 “ture, it is universal, immutable and eternal. It is subject to
 “no Change from any Difference of Time or Place; it extends
 “invariably to all Ages and Nations, like the sovereign Domi-
 “nion of that Being who is the Author of it.”

But this Truth can receive no additional Evidence from the
 Testimony of the greatest human Authorities, since it is equally
 founded in Nature with the Laws of Virtue and the unvariable
 Rules of Truth, Equity and Humanity, at once impressed on
 the Heart, and correspondent to the clearest Dictates of unpreju-
 diced Reason.

It has been justly observed, that as we call a Thing *good* which
 answers the End for which it was made, and a Creature *good*
 when he acts in Conformity to his Constitution, so Man must
 be denominated *good*, or *virtuous*, when he acts suitably to the
 Principles and Destination of his Nature; and that where his
Virtue lies, there also is his *Rectitude*, his *Dignity* and *Perfection*.
 Virtue, therefore, does not consist in a few good Affections, or
 Acts of Goodness, but in a settled Habit, and an uniform steady
 Course of good Affections and Actions: In the Constitution,
 or regular Œconomy of human Nature, which consists in the
 just Subordination of the *Affections* and *Passions* to the Authority
 of *Conscience*, and the Direction of *Reason*.

On the other Hand, *Vice* is acting contrary to the Principles
 and Destination of Nature; it is an habitual Misapplication and
 Abuse of some Right and laudable Affections, or giving the
 Reins to Appetite, in Defiance of the Authority of Conscience,
 and the Direction of Reason, and consequently it is abandoning
 the rational Pleasures of a Man for those of a Brute.

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† Fragm. Lib. de Rep. ap. Lactant. Lib. VI. Cap. 8.

We have now given a general View of the Proportions and Features of the human Mind; shewn the Nature of its several Faculties and Powers, and just pointed out the Path of Virtue. From the above Observations it naturally follows, that as Man is endued with *Reason*, he must therefore have been framed for *intellectual* Pleasures. As he has a Sense of the *Beauty* and *Rectitude* of Actions, he was intended for *moral* Pleasures. As he is a *dependant* Being, endued with native *Benevolence*, *Generosity*, and *public Affections*, and is a Member of a Community whose Wants are general and Interests inseparable, he was therefore constituted for *social* Happiness. And as he has strong *animal Appetites* and *Passions*, he was designed, within certain Bounds, for the Enjoyment of *sensitive* Pleasures: But as the proper Happiness of Man must be denominated from his nobler Part, his *sensitive* Gratifications should be *reasonable*, or they will become *unnatural*; unsuitable to his Character, and its highest Disgrace. *

From what has been said it is evident, that there is a Class of Duties which a Man owes to *God*; another to *Society*; and a third to *himself*.

The Duties we owe to the Deity, we chuse to consider first, because they are prior in Dignity and Excellence. These properly belong to Ethics, as they are founded in *Reason* and the *Light of Nature*, as they arise from the *public Affections*, and the Relations which subsist between the *Creator* and his *Creatures*, the supreme *Law-giver* and his *Subjects*. Indeed that System of Morals must be extremely lame and imperfect that neglects the Consideration of the highest Obligations of Mankind, and leaves the universal Parent out of the Question. How disconsolate must be such a System, and how destitute of its firmest Support?

The Being and Attributes of the Deity have been demonstrated under the Article THEOLOGY, we shall not therefore repeat what was there advanced.

The Duties resulting from our Relation to the Deity, as our *Creator*, *Benefactor*, *Law-giver* and *Judge*, and as the original Fountain of all *Virtue*, *Wisdom*, *Beauty* and *Happiness*, are *Veneration*, *Gratitude*, *Love*, *Resignation*, *Dependence*, *Obedience*,
Worship

* See Dr. Foster's Sermon of the true Happiness of Man.

Worship and Praise; which according to the Measure of our finite Capacities, ought to maintain some Proportion to the Grandeur and Perfection of the Object whom we love, venerate and obey. This Harmony or Proportion is expressed by the Term *Piety*, which is always more or less elevated, according to the greater or less apprehended Excellency of its Object: This is the enlivening Soul which animates and sustains the whole moral System, and the Cement which binds the other Duties which Man owes to *himself* and to *Society*.

As our Affections depend on our Opinions of their Objects, it is of the highest Importance, that since we cannot form *perfect* Conceptions of the Character and Administration of the Deity; we form such as are the least *imperfect*; for such Conceptions, deeply impressed, will render our *Religion* rational, and our *Dispositions* refined. For, "When he is considered as the inexhausted Source of Light, and Love and Joy, as acting in the joint Character of a *Father* and *Governor*, imparting an endless Variety of Capacities to his Creatures, and supplying them with every Thing necessary to their full Completion and Happiness, what *Veneration* and *Gratitude* must such Conceptions, thoroughly believed, excite in the Mind? How natural and delightful must it be to one whose Heart is open to the Perception of Truth, and of every Thing fair, great, and wonderful in Nature, to adore him who is the first fair, the first great, and first wonderful; in whom *Wisdom*, *Power* and *Goodness* dwell vitally, essentially, originally, and act in perfect Concert? What Grandeur is here to fill the most enlarged Capacity? What a Mass of Wonders in such Exuberance of Perfection to astonish and delight the Mind, through an unfailing Duration?"*

As we have Faculties by which we are constantly attracted by *Beauty* and *Excellence* whenever they are placed in a proper and advantageous Light, the *Excellence* of any Being justly demands our Esteem, which ought naturally to encrease in Proportion to the Degree of that *Excellence*; what reverential Love must then arise in the Mind, when we consider our Creator as the most excellent, benevolent and merciful Being in the Universe. "When we raise our Thoughts up to the Most High, and seriously contemplate the *Glories* of his Character, we are ravish-

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“ ed with the View of such consummate and boundless Excellence. There are no *Shades* or *Spots* in his Nature, but all is “ absolute and unclouded *Light*. There is not the least *Defect*, “ as there must be in the highest of derived Beings; but we be- “ hold an inexhaustible Fund of Perfection to engage our Ad- “ miration, and are lost in the Immensity of the Object. Our “ *Love* therefore, if it be regularly exercised towards such a “ Being as this, must be elevated to the highest Pitch of *Life* “ and *Energy*: It requires the utmost *Purity* and *Strength* of our “ Faculties, since it is conversant about such a transcendently “ amiable Object, whose Beauties exceed all our Ideas, and the “ most lavish and magnificent Description.” *

While we thus contemplate the Perfections of the divine Nature, and consider the infinite Goodness of the Deity, guided by unerring Wisdom, and supported by Almighty Power, can we forbear being confirmed in the Love of Virtue, and in being fully convinced, that all our great Concerns, those of our Friends, and of the whole Universe, shall be absolutely safe under his unerring Conduct? Can we avoid reposing all our Cares on him, and in the midst of every partial Ill or private Disappointment acquiescing in the Providence of that Being who knows every Distress, and every Care of our Minds, and, if it is not our own Fault, will make every Thing contribute to our final Happiness?

But when to these Contemplations of the divine Nature, we join the Consideration of the Blemishes of our own; reflect on our Insensibility of his paternal and universal Goodness, and how much we have indulged the selfish Passions, and how little the benevolent ones, can we avoid being convinced, that we ought to sink into the deepest *Humility* and Prostration of Soul, and that we ought to repent of a Temper and Conduct so unworthy of our Nature; so inconsistent with our Obligations to its gracious Author, and to resolve on amending our Conduct for the future. And when we consider that infinite Wisdom, conducted by perfect Goodness, could have no other Motive for creating intelligent Beings, but that of diffusing Happiness; shall we not have Reason to entertain good Hopes, that on correcting our Errors he will again receive us to his Favour. And if in this

Instance

* Dr. Foster's Sermons, Vol. IV. p. 13.

Instance we consider what he himself has made the Duty of a common Parent, to an offending Child, will not our Hopes be confirmed, since the Goodness of an earthly Father is but the Shadow of the boundless Benignity of the universal Parent?

If we consider, that in this Life Virtue is often depressed, while Vice reigns triumphant, shall we not have Reason to believe, that there will be another State of Existence in which the apparent Inequalities in the Distribution of Providence will be removed; in which the Integrity of suffering Virtue will be more fully rewarded, and Cruelty and proud Oppression punished? If we reflect that no earthly Enjoyments are adequate to the Capacities of the human Mind, which is carried forward in the incessant Pursuit of newer and higher Gratifications; and if we also reflect on our Aspirations after an unseen Good, our natural Desire of Immortality, and the secret Dread of Non-existence; on the Nature of the human Soul, and the confined State of its moral Powers, we shall have Reason to conclude, even from the Light of Nature, that we are formed for a more perfect State of Existence, in which the Mind will expand itself, grow up to Maturity, and obtain the Perfection of its Being. Happy Discovery! how delightful, how animating the Thought! While the boldest Offenders frequently shudder at the Apprehensions of an Almighty Judge, and an impartial future Reckoning; the good Man receives the sublimest Comfort from the Reflection, that he acts under the Eye of his Friend and Father, as well as Judge; that every Trial is the Exercise of some Virtue, and that these Virtues are introductory to higher and nobler Scenes of Action; and, "that at his Discharge from this Warfare of Mortality he shall have a triumphant Entry in a State of Freedom, Security and Perfection, in which Knowledge and Wisdom shall break in upon him from every Quarter; where each Faculty shall have its proper Object, and his Virtue, which was often damped or defeated here, shall be enthroned in undisturbed and eternal Empire!"

But to proceed; the other Duties, which, as reasonable Beings, we owe the Deity, are *Worship*, *Praise* and *Thanksgiving*. These are Duties which naturally arise from our Dependence on, and Obligations to, the universal Parent. The Affections

fections employed while we contemplate the Deity, are vital Energies of Soul, which gain Strength by being exerted. Hence it becomes both our Duty and highest Interest, to adore the great Original of our Existence; to express our Gratitude by celebrating his Goodness; by proper Exercises of Humiliation and Sorrow, to own our Ingratitude and Folly; and to signify our Dependence on him, and our Confidence in his Goodness, by imploring his Pardon and Blessing.

These solemn Acts of Worship, whether public or private, must necessarily tend to open and enlarge the Mind, and to give a Grandeur and Elevation to its Aims: For what can conduce more to Dignity of Action, than by solemn Acts of Worship to reverence and adore the unrivalled Excellence of the divine Nature, and to transcribe that Excellence into our own? To live under an habitual Sense of his Presence and wise Administration is to be conversant with Wisdom, Order and Beauty in the highest Subjects. How improving then must this be to the Mind, in refining and exalting it above the little Interests and trifling Competitions which agitate the Bulk of Mankind! What a happy and delightful Influence on the Temper, what Benignity of Heart, what Candour and Sweetness of Manners must the devout Admiration and Love of the divine Goodness produce, when it is considered as diffused through infinite Space, to infinite Races of Creatures, and stretching from Eternity to Eternity! In short, with what a delightful and commanding Energy must his Benefits call forth our Gratitude; his Example, our Imitation; his Wisdom, Power and Goodness, our Confidence and Hope; his Applause, our Ambition to deserve it! And how must the Consciousness of the Presence of this Almighty Friend enliven and fortify, not only these, but every other Principle of Virtue!

We shall now treat of the Duties to Society, which in Point of Dignity and Importance constitute the second Class of Moral Obligations. And as in the Beginning of this Work we have described the Progress of the Passions, Affections and rational Powers in the Order in which they spring up, from Infancy to old Age, we shall here observe the same Method, and treat first of the filial, then of the fraternal, conjugal, parental, and various Kinds of social Duties. As

As to the filial Duties, it must be observed, that there is a vast Difference between those we owe to the universal Parent, and those due to an earthly Father; to the former they must remain eternally the same, but to the latter they may be greatly altered by the Vices, the Cruelty and Neglect of a Parent; and these are even changed by Time; for in Infancy the Child ought to pay his Parents an unlimited Submission, since he has no Right to dispute, while he is incapable of rational Examination. In the Age which follows Infancy, his Understanding opens, and then he ought not to be denied the Liberty of making respectful Remonstrances; but if they prove Fruitless, he has nothing to do but to shew his Obedience. On his becoming a Man, he does not cease to be a Son, but still owes to his Father Respect and Deference, though not a blind Submission. The Duties of a Child to Parents whose Dispositions are correspondent to the Views of Nature, are a tender Gratitude and Esteem proceeding from a Sense of that Love, and of those Favours which it can hardly ever be in his Power fully to repay: An Obedience flowing from the free and unconstrained Dictates of a grateful Heart: An Imitation of their good Qualities: A submissive Deference to their Authority and Advice, bearing with, and as much as possible casting a decent Veil over their Faults and Weaknesses, yielding to, rather than peevishly contending with their Humours. A strict Attention to their Wants, and a solicitous Care to supply them: And alleviating their Cares, sympathizing in their Sorrows, soothing the Infirmities of Age, and rendering the Remainder of their Lives as happy as possible. These, says *Plato*, are the eldest, best, and greatest Debts, next to those we owe to the supreme Parent. They have their Foundation in human Nature, and arise from the invariable Laws of *Justice, Gratitude, Honour, and natural Affection*.

As to *Brethren and Sisters*, who form the next moral and social Connection, they in common partaking of the same human Nature, owe the same Benevolence, Tenderness, Equity, and Fidelity to each other, as to any other Persons with whom they have lived for a considerable Time in an intimate Commerce, and in the mutual Exchange of friendly Offices. While their common Relation to the same Parents, and that Concern which they know they naturally feel for the good of all their Children, oblige

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each of them from Gratitude and Love to their Parents to study and promote each other's Welfare, and to requite their Parents for their Affection and kind Offices to themselves by a peculiar Affection to one another. Hence they ought to be more studious of each other's Happiness, than of that of their common Acquaintance, to bear more and longer with each other's Faults, and to shew greater Sympathy and Liberality when any of them are in Distress. Remembering that Nature has united them in a closer Community of Interest than the rest of Mankind.

The next Exertion of the social Affections, is directed to those who bear a more distant Relation to us by Blood, or domestic Alliance, and to these they are frequently exerted in Proportion to the Nearness or Distance of the Relationship. It is our Duty to consider these closer Connections as the next Department to that of a Family, and to cultivate the kind Affections which are the Cement of these Alliances, in which Nature has marked out for us a particular Sphere of Activity and Usefulness.

We shall now treat of Marriage. And here it may not be improper to observe, that as the Appetites of Hunger and Thirst are given us to remind us of the Necessity of supplying the perpetual Decays of Nature with Food; so another kind of Appetite is given to Man to remind him that it is his Duty to propagate the Species. At the same Time the feeble State of Infancy; the Slowness with which the human Offspring advance to Strength of Body, and Maturity of Reason; the long Series of Cares and Labours necessary to train the Infant up to Decency, Virtue, Wisdom, and the various Arts of Life, are strong Proofs that Nature forbids his indulging, like the Brutes, vagrant and promiscuous Amours. But this is not all, as if the Voice of Nature and Reason were not sufficiently strong, he is capable of being affected by the soft Allurement of female Manners, by the native Loveliness of Virtue, or by some fancied Excellence, and then the softest of all the Passions points his Views and Affections to a particular Object, and leads to a perpetual Union of Affection and Interest by Marriage: An Union in which the Man, in the Society of his beloved Partner, finds repose from Action and Care, and in her Friendship, the Ferment into which his Passions are sometimes wrought by the Hurry and Distraction

fraction of public Life, subsides and settles into the sweetest Serenity. On the other Hand, his Strength, Firmness, and Courage secure her from Danger ; and his Conversation and Example enlarge her Views, sustain her Resolutions, and free her from innumerable Fears and Inquietudes to which she, by the Feebleness of her Constitution, is peculiarly subject.

The Duties owing from married Persons to each other, arise from the Nature and Design of their Union : As Fidelity to the marriage Bed ; a mutual Love of Virtue, Decency and Order ; a chearful and hearty Concurrence, in whatever tends to promote their mutual Happiness, and the good of their Children ; and in order to this, they should have a constant Desire to please and oblige a compassionate Allowance for Infirmities and Imperfections ; a Readiness to do Justice to each other's good Qualities ; a tender Sympathy, and ready Assistance both in Sickness and Health, and a just Sense of what becomes their respective Characters.

We have mentioned mutual Fidelity as one of the indispensable Duties of Marriage, and shall here add, that *Adultery* is a Violation of the most sacred and important Bond of Society ; upon which the Happiness of Mankind, their most refined and elegant Pleasures, and their surest Relief from Care and Anxiety more immediately depend : The Husband is for ever robbed of all that Pleasure and Satisfaction which arises from his Wife's Fidelity and Affection to him ; presuming on which he took her not only to be the Partner of his Bed, but the Companion of his Life, and Sharer in all his Fortunes ; and where the Affection on the Side of the Party injured, has been sincere and ardent, the Adulterer fixes a Wound that preys upon the inward Constitution of the Mind, and is frequently the Instrument of a Misery much more exquisite and lasting, than it is possible, even for the Murderer to occasion. So that a Person guilty of this Vice disclaims and utterly renounces every Principle of Humanity as well as Justice, he wantonly racks the Heart of one who never offended him with keen and inexpressible Anxiety : deprives the Husband's own Children, by a spurious Brood, of a Part of their Father's Substance ; renders the Legitimacy of his Offspring suspected ; diminishes the necessary Care and Concern for their

Education, and sows the Seeds of implacable Animosity between Families. This Crime must therefore be ranked among the most detestable Excesses of inordinate Desire, and worse than brutish Intemperance.*

Children are no sooner born than they demand the Exertion of the parental Duty. Their feeble State, subject to a Variety of Wants and Dangers, pleads for their incessant Care and Attention, and their uncultivated Minds, soon after, require their continual Instruction. Hence the Duty of Parents are divided into two Classes; the first, those that relate to their natural Life, which comprehend Protection, Nurture, Provision, and introducing them into the World in a Manner suitable to their Rank and Fortunes. And the other, those that relate to their intellectual and moral Life, in order to fit the Child for acting his Part wisely and worthily as a Man, a Citizen, and a Creature of God. As *Sense*, *Inclination*, and the *Passions*, are in us older than *Reason*, yet ought always to be guided by it, the Parent's Reason should regulate the Child's animal Inclinations and Passions, and early accustom him to Restraint; for the keeping these in younger Life obedient to the Parent's Reason, qualifies the Child to regulate them himself afterwards by Reason and Duty. Both Parents should join in conducting the opening Mind and assisting it in throwing out the latent Seeds of Reason and Virtue, by early pointing out the Excellence and native Beauty of an *equitable*, *kind* and *compassionate* Disposition, and shewing the Odiousness of a *Temper mean* and *selfish*, by informing him of the *Dignity* of his rational Nature, which would be degraded by Actions base and disingenuous, and by letting him know his Obligations to his supreme Parent, the great Importance of his Favour, and the Means of securing it. In short, in the Business of Education, each of the Parents should employ the Talents that are the peculiar Excellence of their respective Sexes. The Father should superintend, and the Mother execute all that she is capable of. The former should direct the Exertion of the intellectual and moral Powers, advise, protect, command, and by his Experience, and masculine Vigour, prepare the Child for active Life, and for behaving with Integrity and Firmness, while the latter ought

* See, Dr. Foster's Sermon on the Seventh Commandment, and Woolaston's Religion of Nature. § vi. N. 19.

ought to prepare her Male Pupil, by the softer Charms of her Conversation, for social Life, for Politeness, and the elegant Enjoyments of Humanity; and to refine and improve the Tenderness and Modesty of her Female Pupil, and form her to all those mild domestic Virtues, which are the peculiar Characteristics and Ornaments of her Sex.* Meanwhile it should be remembered, that true Affection, as well as Prudence, ought to direct them to give their Children an Education suitable to their Station in Life and the Fortunes they are to enjoy: For if this be greatly above their Rank, it may lead them to be extravagant, discontented, poor and miserable; and if it be much below it, when they come to be put in Possession of an Estate which they are not qualified to enjoy, they may be tempted to lavish it in useless and idle Expence, and may be drawn into hurtful Excesses by the servile Flattery of mean Companions.

As to *Servants*, it is their Duty to consider their Master's Interest as their own, and to serve him with Chearfulness, and the utmost Fidelity. On the other Hand, the *Master* ought to confine his Commands and Behaviour to them within the natural Limits of Reason and Humanity, remembering that he is a Partner of the same Nature, a Brother of the same Family, and is equally accountable to that Almighty Being who is no Respector of Persons.

The next social Connection we shall mention is *Friendship*, which may be defined, An Union of two Souls by Means of Virtue, the common Object and Cement of their mutual Affections. The Friend ought to be distinguished from the Companion: For a Conformity of Taste for Pleasure, or for any Thing besides Virtue may constitute a Club, but not a Society of Friends. Indeed, without this necessary Qualification, or, at least, its Appearance, what is called Friendship is no more than a mere mercenary League, that can last no longer than the Interest on which it is founded. The very Existence of this Passion supposes that the Persons possessed of it, are blessed with some of the noblest Qualities and Feelings of the human Mind: For good Sense, a just Taste, and a love of Virtue, together with a good Temper, a thorough Benignity of Heart, and a generous Sympathy of Sentiments and Affections, are the proper, the necessary Ingredients

* See, Fordyce's Moral Philosophy.

ents of this virtuous Connection: The Duties of which are, a mutual disinterested Esteem, an inviolable Harmony of Sentiments and Dispositions, of Designs and Interests; a chearful and reciprocal Exchange of good Offices; a Constancy not to be altered by Distance of Time or Place; a Fidelity not to be shaken by the Changes of Fortune; and a generous unreserved Confidence, as far distant from Suspicion as Reserve; for from a Friend nothing ought to be concealed but the Secrets of another Friend.

As *Love* is also one of the social Affections of the private Kind, it is necessary here to observe, that a Friendship for one of the other Sex, where both Parties are unmarried, and where Beauty, or Agreeableness of Person, and a graceful Behaviour conspire to heighten the Passion, commonly melts into that softer and more endearing Attachment, Love, and thence, as has been already mentioned, frequently becomes the Means of a new moral Connection. A Friendship of this soft and tender Kind, founded on Virtue, gives the fairest Prospect of a happy Marriage; and becomes the Source of a thousand nameless Joys, and pleasing Sensations communicated by every Word, Look and Action. Here Friendship exerts itself with double Energy, to strengthen and secure the Love of Virtue. As therefore the Delicacy of Female Honour, and the Grace that accompanies a chaste and modest Behaviour, are the only Means of kindling and keeping alive this pleasing Flame, and of accomplishing the wise Ends for which it was intended, to attempt by the vile Arts of Seduction to violate the one, or under the Pretence of Love to sully the other, and by that Means, with a wanton Cruelty to expose the frequently too credulous Object to the Hatred of her own Sex, the Scorn of ours, and to the lowest Infamy and Remorse, is a Conduct the most base and criminal, inconsistent not only with Humanity, but with the Passion too often made the Cloke of these Villainies, and with all its rational and refined Enjoyments.

The social Duties of *Affability*, *Courtesy* and *Good-Neighbourhood*, are founded on our Connection with Society, and the Dependence our Peace and Tranquillity of Mind have on the Peace and Tranquillity of others. These do not consist in an obsequious Air, a fawning Address, or in Servility of Manners; but

in a proper Sense of our own Dignity, and that of others; in paying a due Respect to our Superiors, and strictly observing the Rules of Civility and Decorum to all; but more especially in a frank obliging Behaviour, and a chearful Interchange of good Offices. A Conduct like this is the best Security against Injury, and the best Recommendation to the Esteem, Respect and Civility of Mankind.

Justice, or a Disposition to render to every one his Due, is a Virtue of the greatest Importance, as it is the Cement of Society, and maintains the Order and Subordination of each Part to the Whole, since without this Virtue the whole Earth would become a Den of Thieves, each striving to ruin and destroy the other. *Justice* is distinguished into two Kinds: *Commutative*, which establishes fair Dealing in the mutual Commerce between Man and Man; and *Distributive*, by which Differences are decided, and Honours, Dignities, Penalties, Taxes, and the like, are regulated according to the Rules of Equity.

Sincerity, or *Veracity*, which is a strict Regard to Truth, a Conformity between our Words and Sentiments, and a Correspondence between our Actions and Dispositions, is another Duty of the greatest Importance to Society, as it is the Foundation of mutual Trust and Confidence: Since without this Virtue, Jealousy and Mistrust would reign in Society, and Conversation be nothing better than a Traffic of Lies and Dissimulation.

Fidelity to our Promises, Compacts and Engagements, is also a Duty of the utmost Importance to Society, as on this the Security of Commerce, and the Interchange of good Offices among Mankind, principally depend. Veracity and Fidelity have indeed been justly considered as Branches of commutative Justice, and the Principal of the commercial Virtues, in which all the rest are included. Justice or Fair-dealing, Veracity, and Fidelity to our Engagements require our taking no Advantage of the Ignorance or Incapacity of others; our being fair and impartial in bartering and transferring Property, and inviolably faithful to all our Engagements.

Mercy or Forgiveness, is a Duty in its own Nature extremely amiable, and absolutely necessary to preserve the Peace, Order, and Harmony of Society; for though a Resentment of Injuries is for wise and good Ends implanted in our Nature; yet considering the

the many Ways by which People may offend each other, and the Partiality most People have for themselves, was every one to act as Judge in his own Cause, and execute the Sentence dictated by Pride and Resentment, the Fury of Mankind would pass all Bounds, and the last Sufferer be prompted to make full Reparations. It is therefore the Duty of Mankind, where the Injury is merely personal, and capable of admitting Alleviations, and where the Forgiveness will not be attended with any ill Consequences, to forgive an offending Brother, and not to retaliate Evil for Evil. Thus if a Person's own perfect Rights are invaded by another's Injustice, he ought not to reject his imperfect Right to Pity and Forgiveness, unless these would be inconsistent with the more extensive Rights of Society, in which Case he should have Recourse either to private Arbitration, or to public Justice and the Laws: Remembering that Pity as well as Resentment, is a Dictate of Nature, and that therefore he ought not to prosecute the Injury with unnecessary Rigour, but rather with Mildness and Humanity.

Charity, which prompts us to do all the good we can to our Neighbour, and to preserve his Reputation, his Person, and his Fortune from the Attacks of others, is also one of the most noble of all the social Duties, since it gives a wide Scope for displaying the genuine Lustre of Virtue. Thus the good Man, whose Heart glows with Benevolence, will be hard to believe an ill Report, and knowing the Value of a good Name, will be at the greatest Distance from robbing any one of that inestimable Part of his Property, by the vile Arts of Slander and Defamation; and always hoping the best, he will blunt the Sting of Malice when it is drawn in his Presence. His genuine Benevolence will incline him to attend to the Wants and Misfortunes that call for his charitable Assistance and seasonable Supplies, and whenever he is able he will cheerfully acknowledge, and generously satisfy this mournful and moving Claim: A Claim supported by the Sanction of Heaven, of whose Bounties he has the Honour of being the grateful Trustee.

The *Love of our Country*, when regulated by Virtue, and made consistent with universal Benevolence, is one of the noblest and most generous Passions that can animate the human Breast: Since it comprehends in it all the Affections due to our

Parents, Children, Friends, Neighbours, Fellow-Citizens and Countrymen. It does not merely consist in an Attachment to the Spot of Earth where we drew our first Breath ; but is an Affection to the Community as governed by the same Laws, and united by a common Interest. Whenever this Passion prevails it swallows up all sordid and selfish Regards, conquers the Love of Pleasure, Ease, Wealth and Power ; and even the amiable Partialities of Friendship, Gratitude, and the Ties of Blood, when they come in Competition with the public Good : And it will teach a Man bravely to sacrifice all, and even Life itself, in Defence of the Liberty, the Happiness, and Honour of his Country. In short, this Passion inspires Resignation and Obedience to the Laws, and is the Parent of public Spirit, Love of Liberty, and all the other political Duties, that form the Hero and the Patriot.

But among all the social Affections, *universal Benevolence* is the most enlarged, the most lovely and venerable, since it embraces the whole human Race, and is not confined within the narrower Limits of a Family, a Neighbourhood, a Sect, or a Nation ; but includes all without Distinction. The Complacency and Delight we feel when a grateful, generous or kind Action or Character is presented to our Minds, is a convincing Proof that our most benevolent Creator highly approves this Temper, which is the immediate Object of these kind Affections. And if we consult the deliberate Reason of our Minds, we shall find, that it also concurs to recommend it : For as all Men are esteemed rational Agents capable of Virtue and Happiness, the same Considerations which make the Happiness of one Man the Object of our rational Desire and Pursuit, make the Happiness of all to be so, and in a greater Degree. If some Men, *as Men*, are the Objects of our kind Affections, the same common Nature and Capacity for Happiness, the same common Wants and Evils render the rest also the proper Objects of this kind Affection and generous Concern. Thus, if when reduced to Want and Misery in some distant Part of the Globe, I think it reasonable that my Fellow-being, though a Follower of *Confucius* or an *Indian Brachman*, should compassionate and relieve me, and should justly condemn him, if, when able, he refuse ; I also, as his Fellow-being, must see it my Duty to compassionate, and,

when able, to relieve an *Indian Brachman* or a Follower of *Confucius* when I see him reduced to Distress. The Blessing I enjoy in being possessed of the Liberty of thinking for myself, I ought to allow to another, and my being so happy as to understand more perfectly the Will of my all gracious Creator, should be far from making me either despise or hate his Creatures who have not been so happy as to obtain the Knowledge of the Truth. How greatly does such Sentiments as these expand the human Heart, and what a constant Spring of Pleasure must arise in the Mind from considering the whole human Race with the Complacency due to Brethren, the Offspring of the same Almighty Parent, without attending to the little limited Regards of Parties, Sects, and Nations! We ought, it is true, to have a superior Affection for a Wife, a Father, a Child, or a Friend, and we ought to love our Neighbours and our Country; but none of these more private Passions should swallow up the Duties we owe to the rest of the human Race. Mr. *Pope* has finely expressed this Gradation of Virtues in the following beautiful Lines.

*Self-love but serves the virtuous Mind to wake,
As the small Pebble stirs the peaceful Lake;
The Centre mov'd, a Circle strait succeeds,
Another still, and still another spreads;
Friend, Parent, Neighbour, first it will embrace;
His Country next, and next all human Race;
Wide and more wide, th' o'erflowings of the Mind
Take ev'ry Creature in, of ev'ry Kind;
Earth smiles around, with boundless Bounty blest,
And Heav'n beholds its Image in his Breast.*

We shall now consider the Duties which every Man owes to HIMSELF. By the Constitution of Nature all Animals are led to love themselves, and consequently to seek their own Happiness, and to avoid whatever is capable of giving them Pain of Body and Uneasiness of Mind. The Objects which give Pleasure are called *good*, those which give Pain, *evil*, and those which neither give us Pleasure nor Pain, nor are of any Use in procuring the one, or warding off the other, are termed *indifferent*.
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Amidst the several Species of Goods which form the Ingredients of our Happiness, those of the Body, or the external Senses, which we have in common with the Brutes, appear to hold the lowest Rank. The next Rank in the Gradation of Goods consists in the exterior social Connections, as *Fame, Fortune, and Power*. The third Class in this Scale are Goods of the Intellect, as *Judgment, Memory, Knowledge, and Taste*. The highest and noblest of the Goods regarding ourselves, are those of the Mind, as *Prudence, Fortitude, Temperance*, or the Command of the *Appetites and Passions, Humility and Resignation*. We shall consider each of these as they rise one above the other in this natural Series; for these being the proper Objects of our Attention and Care, constitute the Duties belonging to ourselves.

The Goods of the Body are *Health*, the Perfection of all the *Senses*, and the regular Flow of the *animal Spirits*; *Strength, Agility, Hardiness, Neatness* and *Decency*.

Good Health, the Perfection of the *Senses*, and a sweet Flow of *Spirits*, are absolutely necessary to give a Relish to all external Enjoyments, and to render Life easy and comfortable; they naturally produce good Humour, which opens and expands the Heart; they enable us to encounter the Ills of Life with Courage and Patience, and are of great Service in enabling us to act our Part with Firmness and Dignity: And these are best preserved by Temperance in our Diet, the moderate Use of Recreations, and proper Exercise; by banishing all unnecessary Care and Anxiety from the Mind, and keeping it serene and unruffled by tumultuous Passions.

Strength, Agility and Hardiness, not only suppose Health, but the free and perfect Use of our Limbs, together with a Capacity for bearing extraordinary Labour and submitting to considerable Changes without Uneasiness or any ill Consequences. These are best obtained by the Exertion of Strength; by Activity; by Temperance and a discreet Latitude of Regimen, kept within the Bounds of Sobriety.

Neatness and Decency, not only greatly contribute to the Preservation of Health, but are absolutely necessary to render us agreeable to others as well as ourselves. These are esteemed Indications of an orderly and well governed Mind, conscious of inward Worth; while Slovenliness, Awkwardness and Indecency,

are generally the Symptoms of an illiberal Mind unconscious of what is due to one's Self or others.

Among the Goods of the exterior social Connections, *Fame* has perhaps the greatest Influence on the human Mind; for Honour, especially from the Wise and Good, is highly pleasing to our Self-love; and indeed there are few quite indifferent with Respect to the Praises of the lowest Part of Mankind. A Conduct however which proceeds merely from the Love of Fame is unworthy of the Name of Virtue, but in such imperfect Creatures as Man, it may be dangerous entirely to suppress this Passion, since it is of great Use as a Guard and additional Motive to Virtue. "To pursue it by laudable Methods, for its own Sake, is, however, innocent; to regard it as an Auxiliary to Virtue, is noble; and to seek it chiefly as the Means of public Usefulness, is still more noble and highly Praise-worthy." Now the best and only Way to obtain a solid and lasting Fame, is a real, uniform, steady Course of Virtue, the using our Abilities in removing the Wants, and promoting the Happiness, the Rights and Liberties of Mankind, joined to Affability and Sweetness of Manners. Here the Love and Esteem of Mankind, though it is not the Motive, is an additional Reward, and when Praise is thus founded, the Heart re-echoes to the grateful Sound.

Wealth, Power, and whatever enlarges our Influence among Mankind, are valuable only as the Means of procuring and preserving the Necessaries, Accommodations and Enjoyments of Life, either for ourselves or others, and therefore to love them on their own Account, and to pursue them as the Ends, not the Means of Enjoyment, must be in the highest Degree absurd and unnatural; for to such Pursuits there can be neither End or Limit: They are always precarious, and frequently mingled with Fear, Sorrow and Vexation. But if we consider these Goods as the Means of private or public Happiness, and are bound to pursue the latter, we must be equally bound to pursue the former. It is therefore our Interest to endeavour to obtain such a Measure of Wealth as is requisite to remove our real Wants, to lift us above servile Dependence, and to procure us such Accommodations as are suited to our Rank and Station. By a supine Indolence in this Respect, we should expose ourselves to the Temptations of

Poverty and Corruption, to the Danger of forfeiting our natural Freedom and Independence, and of rendering the Character we sustain in a Manner useless, if not contemptible. Such a Conduct would therefore be both absurd and criminal; absurd, as it would rob us of an inexhaustible Fund of the most refined and durable Enjoyments, the Pleasures that arise from relieving the aching Heart, and diffusing Joy and Comfort all around us; and criminal, as it would render us in a Manner useless to the Society to which we belong. Indeed Wealth lavished upon ourselves in the lawless luxurious Pursuits of Sense and Appetite, degrades the human Nature to the Level of the Brutes, blunts the Organs of Sensation, stupifies the rational, and perverts the moral Faculties, and, in short, brings on the sharpest Diseases, and hastens the Approach of Death. The same Reasoning will hold good of *Power*, which is no further useful than as it is the Means of procuring more extensive Happiness to our Friends, our Country, and Mankind.

The Goods of the Intellect, as *Judgment, Memory, Knowledge* and *Taste*, yield a refined and rational Pleasure. These are best improved by sober Reflection and reading the best Books. And here the inquisitive Mind finds an inexhaustible Fund of Entertainment in the Search of Truth, and Investigation of the various Relations of Things; in tracing the Operations of Nature and thence forming general Laws, in order to explain its various Phænomena, to understand the Order by which the Universe is upheld, and the Economy by which it is governed. How delightful is it to be acquainted with antient and modern Life, with the History of Men and Things, the Effects of the Passions, and the Consequences of Virtue and Vice; to observe the Rise and Fall of States and Empires, and the Causes why they flourish or decay; and from considering the various Relations and Combinations of individual Minds in Society, to ascend through the vast Scale of Beings to that general Mind which presides over all, and in every System and in every Age operates unseen through the whole Compass and Progression of Nature! and farther, a just Taste in the Arts of Poetry, Music, Architecture and Painting, not only furnishes an high Entertainment, but is directly calculated to improve the Heart: For by being conversant with Beauty, Order and Design in Subjects of an inferior Nature, we

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bid fair for becoming Admirers of Beauty, Order and Design exerted in the highest Subjects, in the Conduct and Order of Society. "The most natural Beauty in the World, says a noble Author, is Honesty and Truth. True Features make the Beauty of a Face, and true Proportions the Beauty of Architecture; as true Measures, that of Harmony and Sentiment."* And "shall we be so little conversant with ourselves, as to be enamoured with the Harmony of Sounds, and have no Sense of inward Numbers, the Measures of Action, the nicer Tones of Passion and Sentiment?"† It must therefore be both our Duty and our Interest to procure for ourselves the rational and polite Entertainments that arise from a correct Taste founded on good Sense in these finer Arts, where our Circumstances and Station give Leisure and Opportunity for it, and when the doing it does not interfere with our higher Engagements, our Obligations to Society and Mankind.

The noblest Goods, those absolutely essential to human Happiness, are the Goods of the Mind; as *Prudence*, *Fortitude*, the Government of the *Appetites* and *Passions*, *Humility* and *Resignation*. These constitute the very Temper of Happiness, and are the Elements of our Perfection and Felicity. While most of the other Goods, however necessary to render our Happiness complete, depend partly on ourselves, and partly on Accidents which we can neither foresee nor prevent, are fleeting and uncertain, require a happy Constitution, particular Talents, and a Number of Circumstances to secure their Possession; these are durable, placed within our Reach, and are capable of affording us the most solid and lasting Joys; an Happiness which no Condition of Life can exclude, and no Change of Fortune destroy: They fortify the Mind against the Want of those inferior Goods, and against the Pain which arises from the contrary Evils.

Prudence, or an Habit of judging what is best in every Circumstance of Life, is necessary to guide and regulate every other Virtue, since without it Courage would degenerate into Rashness, Justice into Folly, Temperance into Austerity, Piety into Superstition, and Zeal into Bigotry. In order to regulate our Actions by the Rules of Prudence, we must be acquainted with

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* Characteristics, Vol. I. p. 142.

† *Philemon* to *Hydaspes*, Part II. p. 12.

Persons and Things; with the intrinsic Nature and Consequences of Actions; with the End we propose, and the Means most likely to obtain it; but if an End is not to be compassed without unjustifiable Methods, Prudence will reject it as inconsistent with our supreme End, which is the Standard of all others.

Fortitude is a Strength and Dignity of Mind which lies equally distant from Rashness and Cowardice. It moderates our Fears, enables us bravely to encounter the Prospect of Danger, Pain and Adversity, and renders the Mind steady and serene under their immediate Pressure. This Virtue includes a noble *Magnanimity*, a Contempt of Pain, Infamy and Death, when a Man can no otherwise avoid them but by forfeiting his Virtue; and a Superiority to all the precarious Goods, the Continuance of which he can never secure. The Man, therefore, who, in this ample Sense, possesses this Virtue, is fixed on an Eminence, where he sees all human Objects beneath his Feet; the Tempest indeed may reach him, but standing secure and collected on the Basis of conscious Virtue, he is seldom shaken, and never overthrown by the Storms with which he is surrounded.

Temperance, or the Government of the Appetites and Passions, is a Virtue of a wide Extent, including many Branches of the social as well as most of the private Duties. By this excellent Virtue the Passions are kept in that due Harmony which constitutes the very Essence of internal Felicity; and the selfish Affections are kept within such Bounds as not to interfere with the social. By this Virtue we are secured from the two opposite Rocks, Parsimony and Prodigality; preserved from the mean and shameful Excesses of Gluttony and Drunkenness, and the Appetites of Hunger and Thirst are supplied in such a just Proportion, as to preserve, and not destroy the Health of the Body, and to maintain the Faculties of the Mind clear, undisturbed and in their full Vigour. And by this Virtue the Body and Mind are preserved modest and chaste; Adultery and Fornication, which are Vices, that in a very high Degree are prejudicial both to the Individual and Society, together with every Species of Lewdness, are prevented, and the lawful Pleasures of the Marriage-bed indulged without debilitating the animal Frame, or weakening the mental Faculties. In short, by this noble Virtue we are preserved from what is unmanly and brutal, and its

Laws

Laws are in every Instance agreeable to the Laws of Nature, and to the most perfect Prudence.

Humility is one of the most lovely Accomplishments of the human Mind, since it heightens intellectual Beauty as much as Modesty does the corporeal. This Virtue is opposed to Pride, which commonly includes in it too high an Opinion of our own Merit, our ascribing it to ourselves as its sole original Cause, a Comparison of ourselves with others, and in Consequence of an imaginary Superiority, an arrogant Preference of ourselves, and a supercilious Contempt of them. Humility however does not oblige a Man to entertain a worse Opinion of himself than he deserves; it is not like Pride built on Ignorance and Mistake, but consists in a modest ingenuous Temper of Mind arising from a just Opinion of ourselves, and the Sense of our deriving all originally from the Author of our Being. Its proper Attendants are Mildness, a gentle Forbearance, and an easy, unassuming Humanity with Respect to the Imperfections and Faults of others. This Virtue is an excellent Security against many of those Ills in Life which are most sensibly felt by delicate Minds; for while Pride meets with perpetual Mortifications, a sober Sense of ourselves, and the Consciousness of our falling vastly short of the Standard of Perfection to which we ought to aspire, blunts the Edge of Injuries and Affronts, renders us contented with our Share of the Goods, and easy under the Difficulties and Hardships of Life, which this unassuming Virtue will frequently lead us to trace to our own Misconduct, and to interpret as the just and wholesome Correction of an offended Parent.

Resignation is a mild, placid and heroic Temper of Mind arising from a Sense of an over-ruling Providence, conducted by unerring Wisdom and the most perfect Goodness, which elevates the good Man above the little Affairs of Life, and enables him with a cordial Affection, cheerfully to acquiesce in the most afflictive Events, which he is sensible will be subservient to the universal Good, and will finally terminate in his own Happiness. Every Act of the divine Administration, considered in this just Light, becomes an Object of Satisfaction, the Evil disappears, or is converted into a Balm which heals and nourishes the Mind. For as an excellent Author observes, “ though the first unexpected
“ Access of Ill may surprize the Soul into Grief, yet that Grief,
“ when

" when the Mind calmly reviews its Object, changes into Contentment, and is by Degrees exalted into Veneration and a divine Composure. Our private Will is lost in that of the Almighty, and our Security against every real Ill rests on the same Bottom, at the Throne of him, who lives and reigns for ever," * who is himself the chief Good, and the only Object fully proportioned to the intellectual and moral Powers of the human Mind.

By this general Review of the Nature of Man, and the Duties that arise from that Nature, and his various Connections, it evidently appears, that Man is formed for Happiness, and that his can only be attained by the Love and Practice of Virtue.

But this will further appear by comparing the Consequences of Virtue and Vice. And here, it is the Province of Virtue to preserve the Reason clear and composed; it gives a Tranquility of Mind and Sweetness of Temper, prone neither to Suspicion, nor to Revenge; it views Men and Things in the fairest Light; and rejoices more in giving, than in receiving Pleasure; it gives a Nobleness of Spirit, that enables the good Man to support Power without Insolence, Honour without Pride, Wealth without Parsimony or Profusion; and inspires him with a Fortitude, that enables him to rise above all the Misfortunes to which Mankind are liable.

On the other Hand, it is the Province of Vice to disturb the Reason, and give Dissipation of Thought; to amuse the Mind with empty Hopes, and fill the Breast with Fear, Anxiety, and Remorse; to raise insatiable Desires after Pleasure, Wealth, and Honour, and a painful Antipathy against his Competitors; to render a Man insolent to all below him, envious and yet fawning to all above him, and full of Suspicions and Jealousies of all Mankind; to hate, and be hated; to be without a Friend, on whom he can confide, and instead of having the Consolation arising from an approving Mind, to have his Breast the Seat of Pride, Petulance, Malice, and Revenge; and his Body the Seat of the most painful and loathsome Diseases.

In short, the Pleasures which the Vicious enjoy, depending chiefly on sensual Gratifications, are palled with Satiety, and mingled with Fear and Remorse, they depend on innumerable Accidents,

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and

* Fordyce's Moral Philosophy.

and on the Humours and Caprice of Mankind, but the Enjoyments of the good Man are exquisite and lasting; they are damped with no inward Checks, and are always attended with Dignity and Self-Approbation; they are seated within, and out of the Reach of the Caprice of Mankind; Force cannot rob us, nor Fortune cheat us of them; they do not change with Circumstances nor grow old with Time; but while the Transports of Vice last but for the present Moment, and are imbittered with the Dread of an offended Judge and future Reckoning, those of Virtue, extend in Prospect to an endless Futurity, are heightened by the delightful Hopes of the divine Approbation, and the everlasting Joys that flow from the Favour of the Almighty.



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J U D A I S M.

The Introduction : On the Expediency of a Divine Revelation to the Israelites : Whence they were called Hebrews, Israelites, and Jews ; and on the Religion of the Israelites before the Laws of Moses ; with some Observations on those Laws, particularly with Regard to the Doctrine of a future State of Rewards and Punishments.

N treating of THEOLOGY as a Science, we have proved from the various Parts of Nature, all of which bear the most striking Marks of Wisdom and Design, the Existence of an Almighty Creator, a first Cause, possessed of all possible Perfection: And in treating of ETHICS we have shewn, that this Creator and Sovereign of the World, has given a Law to the whole human Race, written on the Heart, and arising from the Nature of Man, from his Relation to the Author of his Being, and his Connections with Mankind : But this Law was far from answering the Purposes for which it was designed : Tho' it was agreeable to the Dictates of the uncorrupted Affections, and to our natural Ideas of the Amiability, Truth, and Propriety of Action, it was frequently perverted by Vice, and the Powers of Reason darkened by Superstition ; 'till at length *these* becoming fashionable, and the Immoralities of Mankind blinding the Understanding to such a Degree, as to render the Imaginations of the Heart continually evil, the Almighty saw fit to extirpate almost the whole human Race. And the Descendants of the pious Family that was saved, unawed by the Deluge that had depopulated the Earth, and running into the Vices for which the old World was punished, the Divine Being saw it expedient to interpose, and by making Revelations of his Will, attended with extraordinary Testimonies of his Presence, to fix their Attention, in order to recover them from Idolatry, and to convince them that the

Path of Virtue is that of Happiness. For this Purpose he revealed his Will to *Abraham*, a pious Person who remained uncorrupted amidst the general Contagion; and thus chusing him from the rest of Mankind, made his Offspring a select People, who were to be constantly protected, while they continued virtuous, and to feel the visible Effects of the divine Displeasure, whenever they relapsed into Vice. In order that they might be as a Signal of the divine Power set up among Mankind, and a distinct Race from whence the *Messiah* should afterwards spring, who was to enlighten the Nations.

The first Name given to these People was that of *Hebrews*, from *Abraham*, who was thus called, either from *Heber*, who was one of his Ancestors, or from his coming from the other Side of the *Euphrates*; *Heber*, in the Original, signifying on the other Side. Afterwards *Abraham's* Grandson obtaining the Name of *Israel*, they were called *Israelites*: And at length, they obtained the Appellation of *Jews* from their being the Descendants of *Judah*, the fourth Son of the Patriarch *Jacob*, the Head of the Principal of the twelve Tribes.

The Religion of the *Jews* before the Time of *Moses* was the pure unadulterated Religion of Nature, with the Addition only of Sacrifices, which they offered as a Testimony of their Gratitude to God, and Dependance on him for all the Blessings they received: In Circumcision, used to distinguish them from the neighbouring Nations, and as a Seal of the Promise God had made to *Abraham*, and in their being ordered to abstain from eating Blood. In these early Ages every religious Man honoured God according to the Dictates of his Heart, and by the Practice of Benevolence, Friendship and Hospitality. They had no regular public Priests, but every Father and Master was Priest in his own Family. But on their being too apt to fall into the idolatrous Worship, and immoral Practices of the Nations around them, *Moses* wrote, for their Use, a History of the Creation and Fall of the first Man, let them know that the Loss Mankind had suffered would be repaired by the *Messiah*, who was to descend in a direct Line from their father *Abraham*; and in giving them the History of the human Race, pointed out the Blessings that had attended the Practice of Virtue, and the temporal Punishments with which Vice had always been attended. As the Doctrine of a future State is agreeable to Reason, and is capable

pable of being proved by the plainest Arguments, it was, probably, universally believed, and therefore he was not under the Necessity of expatiating upon it; however, to point their Views to a State of Happiness, he took Care to inform them, that *Enoch*, one of their Progenitors, had, on Account of his singular Virtue and Piety, been raised to a State of Immortality, and taken up to the Regions of the Blessed, without suffering the Pain of Death.

CHAP. I.

The Laws of Moses of three Kinds, and First of the Moral Law.

MOSESES, after he had given sufficient Proof of his being sent from God, by shewing that he had the Power of working Miracles, Miracles which were daily wrought to procure their Deliverance from a State of Captivity; to support them in a barren Wilderness, and preserve them from powerful Enemies, prescribed a settled Form of Religion; erected a Tabernacle, chose Priests, regulated their Sacrifices, and appointed Feasts, Fasts, and a Multitude of Ceremonies, that were to be observed with the utmost Exactness.

The Laws he appointed were of three Kinds, Moral, Ceremonial, and Civil or Political.

With respect to the first they received from God himself, the Heads of the *Moral Law*, comprehended in ten general Precepts,* wrote on two Tables of Stone, which the Supreme Lord of the Universe delivered to *Moses* on Mount *Sinai*, accompanied with the most awful Demonstrations of his Power and Majesty, in the Sight of the whole Nation of the Jews. *Moses* also, at the same Time, received from the Almighty a Number of Moral Rules, relating to particular Cases, excellently calculated to preserve impartial Justice, Benevolence of Heart, inflexible Virtue, and Purity of Manners. He also received the Particulars of the Ceremonial and Civil Law, which he afterwards wrote in a Book, and then read them to the People.

CHAP.

* The Fourth Commandment is not indeed, strictly speaking, a moral Law; but only a *positive* Institution; yet as it is directly calculated to keep alive a Sense of Religion in the Heart, and to promote the Practice of every Virtue; it justly deserves to be ranked among the sacred and inviolable Laws of Morality.

CHAP. II.

Of the Ceremonial Law.

THE ceremonial Law was that which appointed the Rites and Ordinances of the *Jewish* Worship, the most considerable Part of which was performed in the Tabernacle, a Kind of moveable Church or Temple, which *Moses* caused to be erected, for a Place of religious and social Worship, to which the *Israelites* were at stated Times to assemble, in order to offer Sacrifices, and with united Hearts to adore their Almighty Deliverer.

SECT. I.

The Tabernacle described, with its Furniture, as the Ark of the Testimony; the Table of Shew Bread; the golden Candle-stick, and the two Altars.

THIS Building was divided into two Parts, the one called the Holy of Holies, which was covered with Linnen Curtains embroidered with several Colours, the Rest of the Tabernacle being covered with plain Linnen, over which there were other Coverings, one of Goat, another of Ram Skins died red, and above all a Covering of Badger Skins. These Coverings were fastened on an oblong Frame, composed of 48 large Planks, each of which was a Cubit * and an Half, or was about 2 Feet 9 Inches wide and 18 Feet 5 Inches high; 20 of which were on each Side, and eight at one End to the Westward, the east End being only covered with a Curtain; each of these Planks was overlaid with Gold and supported by two Silver Bases, and being let into each other, was held together by Bars plated with Gold, running through golden Staples, and extending the whole Length of the Building. The Inside was divided into two Rooms by a large Veil or Curtain, embroidered with several Colours

* With Respect to the *Jewish* Measures of Length, it may be proper here to observe once for all, That a *Palm*, is about three Inches and an Half: A *Span*, near eleven Inches: A *Cubit*, one Foot 10 Inches nearly: A *Fathom*, seven Feet three Inches and an Half. *Ezekiel's Rod*, very near 11 Feet: The *Measuring Line*, 145 Feet 11 Inches: The *Stadium*, 145 Paces, four Feet and an Half. The *Sabbath Day's Journey*, 729 Paces and an Half: And *The Day's Journey*, 33 Miles, and 172 Paces.

Colours representing Cherubims and other Figures, which was hung upon golden Hooks fixed at the Top of four Columns overlaid with Gold, and mortised into so many silver Pedestals. The smallest of these Rooms was called the Holy of Holies, or the most holy Place. It was a Place of extraordinary Worship. The high Priest alone was permitted to enter it, and that but once in a Year. The whole Length of the Tabernacle was 50 Feet, and the Breadth only nineteen.

Round this Buiding was a Court 100 Cubits long, and 50 in Breadth, enclosed by 20 Columns, each of which were 20 Cubits high, covered with Silver, and standing on Copper Bases, 5 Cubits distant from each other; between which there were Curtains drawn and fastened with Hooks: Only at the East End there was an Entrance 30 Feet wide, covered with a Curtain hanging loose.

In the *Holy of Holies* was placed a Kind of wooden Chest covered with Plates of Gold, both within and without. It was 3 Feet 9 Inches in Length, 2 Feet 3 Inches broad, and 2 Feet 3 Inches in Height. It had a Gold Cornice round the Top of it, and two golden Rings on its two opposite Sides for the two Staves by which it was to be carried, which Staves were also plated with Gold. And in this Chest, which was called, *the Ark of the Testimony*, was contained the two Tables of the Ten Commandments; *Aaron's Rod*, with which *Moses* had wrought many Miracles, and a golden Pot filled with the Manna with which the *Israelites* were miraculously fed in the Wilderness. Over the Ark was the Mercy Seat. And it was the Covering of it. It was made of solid Gold. At each End of it was placed a Cherubim; and these looking at each other, covered the Ark with their Wings*.

In the other Part of the Tabernacle there was a Cedar Table plated with Gold: On this Table 12 Loaves, called the Shewbread, were placed every Sabbath Day; and it was unlawful for any, besides the Priests, to eat of them. Opposite to this Table was a golden Candlestick, which consisted of seven Branches, three on each Side, and one in the Middle, supported by a Base or Foot: These Branches were adorned with Cups and Flowers, and on the Top of each was fixed a Lamp, shaped like an Almond, which might be put on, or taken off as Occasion

* Exod. xxvii.

tion required. These Lamps burnt continually. They had gold Snuffers, and Tongs to draw the Cotton in or out, and Dishes underneath them to receive the Droppings of the Oil. And between the Table and the Candlestick, towards the Veil that separated this Part from the Holy of Holies, was a small *Altar*, on which Incense was burnt twice a Day. It was made of *Shittim* Wood, which *Le Clerc* imagines, was the same as the Larch Tree, which will not easily take Fire. It was three Feet eight Inches high, one Foot ten Inches square, with a Gold Cornice round the Top of it; and a Spire, or Pinnacle rising out of each Corner, resembling a Horn. It had also a golden Ring at each Corner, to put the Staves through, by which it was to be carried. The whole was plated with Gold*.

In the Court there was also an Altar for the burnt Offerings, which was made of the same Kind of Wood as the former, and was 9 Feet 2 Inches square, and 4 Feet 6 Inches in Height; out of each Corner arose the Resemblance of a Horn, wrought out of the same Wood, which was both for Ornament, and to tie the Sacrifice to it before it was slain.† It was hallow and open both at the Top and Bottom; both the Inside and the Out were covered with brass Plates, and in the Middle was a brass Grate, which stood on four Feet, and was fastened with brass Hooks and Rings. This was the principal Part of the Altar; for here the Fire was laid with the Sacrifice upon it. Through the Holes in this Grate the Ashes fell to the Bottom, where there was a Door on the East Side, to open and take them out. It had also four brass Rings on its Sides, for the two Staves covered with Brass, by which it was to be carried. To this Altar there belonged Kettles, Ladles, Hooks, &c. There was also in this Court, a large Copper Basin fixed on a Pillar with several Cocks to let out the Water, for washing the Hands of the Priests.

The most remarkable Part of the Tabernacle was the *Holy of Holies*, which was gloriously distinguished by a visible Manifestation of the divine Presence, a bright Cloud resting over the Mercy Seat, from whence the Deity, when consulted by the High Priest, delivered forth his Oracles in an articulate Voice. This therefore was in a Manner the Center of Worship to all the

* Exod. xxx. i. 7.

† Psal. cxviii. 27.

the Israelites, who, where-ever they were afterwards dispersed, constantly turned their Faces, when they prayed, to the Place where the Ark stood.

SECT. II.

The ceremonial Laws relating to the Priests.

THE ceremonial Laws relating to the Priests and Sacrifices were not less remarkable than those concerning the Construction of the Tabernacle and its Furniture.

By the divine Appointment, *Aaron*, *Moses's* Brother, was the first High Priest of the *Jews*, and his four Sons were all Priests under him. To bespeak the Dignity of his Office, and to inspire a proper Degree of Reverence both in the subordinate Priests and the People, the High Priest was dressed in a most sumptuous Manner. On his Head he wore a Kind of Turban made of a long Piece of fine Linnen, wrapped several Times round the Head; on the Front of which was a Gold Plate, on which was engraved HOLINESS TO JEHOVAH. He had Linnen Breeches; a Vest of fine Linnen wrought in Colours with Needlework: This was next his Skin, the Bottom reached to his Heels, and the Sleeves to his Wrists; it was girt about him with a Sash made of twined Linnen and Worsted of several Colours, Over this Vest he had a long blue woollen Robe without Sleeves; at the Bottom of which was a Border adorned with golden Bells, and Pomegranates made of Wool of different Colours placed alternately at equal Distances. Above this was an Ephod, or short Linnen Coat embroidered with Gold, and various Colours: it hung down to his Waist: it had no Sleeves; but on its Shoulder-pieces were two Onyx Stones set in Gold, on which were engraved the Names of the twelve Tribes of *Israel*. From each of these Stones hung a Gold Chain, which at the other End supported the Breast-plate, a square Piece of Linnen embroidered with Gold, and adorned with twelve precious Stones of different Kinds, on each of which was engraven the Name of one of the twelve Tribes of *Israel*. To this Breast-plate also belonged the *Urim* and *Thummim*. *

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The

* In Hebrew *אורים וותמים* which signify *Light* and *Perfection*. The Sentiments of learned Men have been very various concerning the

The other Priests had Turbans on their Heads, and were cloathed with Tunics of fine Linnen girt about them with a Sash of several Colours, which went twice round the Body, and was tied before, the End hanging down to the Feet. When they were in the Act of Sacrificing, we are told by *Josephus*, that they threw the Ends of this Girdle over the left Shoulder, that they might perform their Office with the greater Freedom.

These inferior Priests killed, flead, and offered the Sacrifices; kept up a perpetual Fire upon the Altar of Burnt Offerings, and fed the Lamps of the golden Candlestick; burnt Incense in the Tabernacle; kneaded and baked the Loaves of Shew-bread; placed them upon the golden Table, and changed them every Sabbath Day.

The whole Tribe of *Levi* was appointed to perform the lower Offices of the Tabernacle; and these were called *Levites*, in Contradistinction to the Priests who were of the same Tribe. They carried the Ark, the sacred Vessels, the Veils, Curtains, and several Parts of that portable Edifice through the Wilderness: and when they were settled in the Land of *Canaan*, they had not only a Share of the daily Offerings, but the Tythe of the Corn, Fruit, &c. and 48 Cities for their Habitation, with Fields, Pastures and Gardens.

The *Netthinims* were the meanest Servants of the Tabernacle, and were employed in carrying Wood and Water thither. At first the *Gibeonites* were appointed to this Office; and afterwards the *Canaanites*, who had surrendered themselves, and whose Lives had been saved.

As the greatest and most solemn Act of religious Worship among the *Jews* was the Offering of *Sacrifices*, it may be proper before we mention the Manner in which these were performed, to say something of Sacrifices in general. These are properly distinguished from simple *Offerings*, which consisted of Grain,
Meal,

the Meaning of these Terms, when applied to a Part of the High Priest's Dress; which was particularly used as a Means of obtaining the Knowledge of the divine Will, on extraordinary Occasions, in which the public Interest was concerned. *Josephus*, and others, maintain, that these Words meant the precious Stones set in the High Priest's Breast Plate, which by some extraordinary Lustre made known the Will of God to those who consulted him in the most clear and evident Manner. *Joseph. Antiq. Lib. III. Cap. 8.*

Meal, Bread, Cakes, Fruit, Salt, Honey, &c. and the Libations of Wine, Milk, and the like ; Sacrifices properly signifying the Offering of slaughtered Animals.

With respect to Offerings, the Priest in Waiting received them from him who presented them, and having laid Part of them upon the Altar, reserved the rest for his own Subsistence. Here Nothing was quite consumed, but the Incense, of which the Priest kept back no Part for his own Share. When an *Israelite* offered a Cake or a Loaf, the Priest, breaking it in two Parts, set aside the Half he reserved for himself, and then, crumbling the other Part, poured Oil, Wine, Salt and Incense upon it, and spread the whole upon the Fire of the Altar : And if these Offerings accompanied the Sacrifice of an Animal, they were thrown upon the Victim, and consumed along with it. If an Offering was made of the Ears of new Corn, they were parched at the Fire, rubbed in the Hands, and then offered to the Priest in a Vessel, into which, after he had taken out as much as belonged to himself, he poured Oil, Incense, Wine, and Salt, and then burnt it upon the Altar. The most considerable of these Offerings, were those of the first Fruits and Tythes.

S E C T. III.

Of the several Kinds of Jewish Sacrifices.

THE *Jewish Sacrifices*, properly so called, were distinguished into four Kinds, Burnt-Offerings, Peace-Offerings, Sin-Offerings, and Trespas-Offerings ; and consisted of Bulls, Sheep, and Goats, but Doves and Turtles were accepted, when Men were unable to bring the other.

All *Burnt-Offerings* of Beasts were Males without Blemish, and no Beast was offered as a Sacrifice, before it was seven Days old. Burnt-Offerings were wholly consumed ; but in other Sacrifices Part of the Beast was eaten.

Besides the Burnt-Offerings appointed for particular Occasions, there were two called the *Daily Sacrifice*, which were constantly made every Day, the one about nine o' Clock in the Morning, and the other about three in the Afternoon, each of which consisted of a Lamb of the first Year, a Quantity of Flower
mixed

mixed with Oil, and a Libation, or Drink-Offering of Wine, which at each of the daily Sacrifices was the fourth Part of a *Hin*. * On the Sabbath Day each Sacrifice consisted of two Lambs. The Morning Sacrifice was consumed by a quicker Fire, that there might be Time for the other Sacrifices, which were commonly offered after it; and the Evening Sacrifice, was usually burnt upon the Altar, till the Morning; on which Account some of the Priests watched all Night. These were presented to God in Behalf of the People, in the Nature of a daily Prayer to God, that he would graciously continue his Mercy to *Israel*, and encrease their Flocks, their Corn, Wine and Oil, which they hereby acknowledged that they had received from his bountiful Hand. In all Sacrifices they offered a certain Quantity of Flower, mixed with Oil, and a Libation or Drink-Offering of Wine.

The *Peace-Offerings* were also made as a grateful Acknowledgment for the Mercies received: And these were either of the whole Congregation, or of particular Persons. Those of the first Sort were two Lambs, offered at the Feast of *Pentecost*; but the Peace Offerings of private Persons might be made at the three solemn Festivals, and might be either of the Flock or of the Herd. These Sacrifices were sometimes accompanied with high Demonstrations of Joy.

Sin-Offerings were made for such Sins of Ignorance and Inadvertency, as, if done wilfully, would have occasioned their being turned out of the Congregation of the *Israelites*, and excluded from all their sacred Privileges. They were not to compensate for the Breach of the moral Laws, the Violation of the Duties they owed to their gracious Creator, or the Breach of the Obligations they owed to Mankind; but as a Testimony of their unfeigned Repentance, and public Acknowledgment of the Faults they had inadvertently committed. These Sacrifices were

* The *Jewish Liquid Measures* were; a *Caph*, a little above half a Pint: A *Log*, three Quarters of a Pint: a *Hin*, about five Quarts: A *Seab*, two Gallons, four Pints and an Half: A *Bath*, or *Ephab*, about seven Gallons and an Half: A *Coron* or *Chomer*, about seventy five Gallons, five Pints and an Half.

Their *Dry Measures* were; a *Gachal*, one tenth of a Pint: A *Cob*, almost three Pints: An *Omer*, about five Pints: A *Seab*, one Peck and one Pint: An *Ephab*, three Pecks and three Pints: A *Leibech*, about four Bushels; and the *Homer* or *Choron*, about five Bushels and a Pint.

were made either for the whole Body of the People or for private Persons. Of the first Sort was the Scape Goat offered on the great Day of Expiation ; so when the People had fallen into idolatrous Worship, on their being convinced of their Mistake, they were obliged to offer a Kid for a Sin-Offering. Private Persons also, in the same Case, offered a Kid ; or if that was too expensive, two turtle Doves, or two young Pigeons.

The Difference between a *Sin-Offering*, and a *Trespass-Offering* was, that, as the former was made for Sins of Ignorance, when *certainly known* to be Sins ; the latter was made in such Cases, where it was *doubtful*, whether a Precept had been violated or no ; in order to secure the Person, who offered it, from the Penalty, in Case it should appear, that he had sinned, or violated the Law. In this Sacrifice they offered only Rams and male Lambs ; and it was never offered for the People in general ; but only for private Persons.

S E C T. IV.

The Ceremonies appointed by Moses at offering Sacrifices.

THE Ceremonies, appointed by *Moses*, at offering Sacrifices were various. The Fire of the Altar was preserved by the Priests, who regularly supported it with Wood four Times a Day ; and especially when the Time of the Morning and Evening Sacrifice came. When a Person brought a Beast to be sacrificed, he led him into the Court of the Tabernacle, and stood with him before the Altar, turning his Face towards the West. Then, having washed his Hands, he laid them on the Victim's Head, and cried ; " I have sinned, O God, I have transgressed " and rebelled ; I have been guilty of [here he named the Fault " he had committed, and then added] but now I repent, and " let this Victim be my Expiation." If several offered the same Victim, they were to lay their Hands upon him one after another : But this Ceremony was only practised with respect to private Sacrifices ; for no public Sacrifices were devoted by Imposition of Hands ; except the Sin-Offering for the whole People of *Israel*.

The Victim was then fastened down with Rings, and he, who killed him, standing on the East Side, cut through the Throat and Wind Pipe at one Blow, and the Priest, receiving some of the Blood in a Vessel, sprinkled it on the Horns or Sides of the

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Altar, and what remained after sprinkling, was poured into a Trench at the Foot of the Altar. The Victim was then flaid, and divided into Pieces, which being salted, were thrown upon the Fire, and afterwards so disposed, as to resemble the Shape of the Victim when alive. But this was the Case only with respect to Burnt-Offerings; for in other Sacrifices, a Part of the Victim belonged to the Priests, who might dress it in what Manner they pleased.

Some Victims were also *waved*, which was a Ceremony thus performed; the Owner placed his Hands under the Victim, and the Priest standing near the Altar, laid his Hands upon those of the Offerer, and then lifting up the Victim, they waved or swung it towards the four Quarters of the World; and heaved it upwards and downwards towards the Heavens and the Earth: acknowledging, by this Ceremony, that God is the Supreme Lord, and that his Power knows no Bounds. The Sacrifices in which this Ceremony was observed, are thus distinguished; Public Peace-Offerings were waved, both alive and dead; but private Peace-Offerings waved only after they were killed: Sin-Offerings of Lepers were waved only alive, and whole Burnt-Offerings required no waving.

Birds were sacrificed in the following Manner: If they were designed for a Burnt-Offering, the Priest wrung off their Heads, and stripped off their Feathers, which were no more to be offered than the Skins of Beasts. He then cut them open and let the Blood fall on the Altar, and, having taken out the Guts, and thrown them aside, sprinkled the Body with Salt and threw it into the Fire. But if it was a Sin-Offering, the Priest, after offering the Blood, reserved the Body for himself.

After the Sacrifice the Priest blessed, or prayed for the People.

It is proper here to observe, that *Aaron*, at his Consecration to the Office of High Priest, blessed the People; which he had no sooner done, than the Glory, which filled the Holy of Holies, appeared on the Out-side of the Vail, and shone upon all the People, with a splendid and most delightful Brightness; and from this Glory Flashes of Fire, darting forth, consumed the Sacrifice that was then laid upon the Altar. This celestial Fire the Priests were ordered to keep always burning upon the Altar,

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by supplying it with Fuel : And it is said to have lasted 'till the Time of *Solomon*, when God again sent Fire from Heaven to consume the Sacrifices offered at the Dedication of the Temple; and that is said to have been preserved till the first Temple was destroyed.

The Burning of Incense also accompanied the *Jewish* Sacrifices. This was burnt by Fire taken from the Altar, and put into a Censer, which, being placed on the Altar erected for that Purpose, the Incense was put in, at the Instant the Victim was laid on the Altar. The Quantity of Incense, offered every Day, was half a Pound in the Morning, and the same Quantity at Night. Some Authors have observed, that one Reason of this continual burning of Incense might be, that the Multitude of Victims which were continually offered up, would have made the Place smell like a Slaughter-House, and consequently have inspired the Comers rather with Disgust and Aversion, than with Awe and Reverence, had it not been over-powered by the agreeable and salutary Fragrance of those Perfumes.

SECT. V.

Of the Laws relating to outward Defilement, and the eating of unclean Beasts.

BESIDES these which had an immediate Relation to divine Worship, there were Abundance of other Laws and Ceremonies. *Moses*, by the express Command of God, enjoined the *Israelites* to preserve the greatest Cleanliness in their Persons, and as in so hot a Country as *Judea*, the Pores of the Body being opened by the Heat, must be liable to receive the slightest Infection, he made it their Duty, not only to avoid all infectious Persons and Places, but to use frequent Washings. And in contagious Distempers, such as the Leprosy, they were not only to bathe the Body, but to abstain from Company.

But what is still more extraordinary, though the Almighty, at the Creation of the World had declared, that every Thing was very good, *Moses*, by the divine Command, put a Mark of Impurity upon a great Number of Creatures, and forbade their being eaten. However, the Design of this Institution was, with respect to the *Jews*, both *Moral*, *Political*, and *Medicinal* :

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It was intended to preserve the *Jews* a distinct People from the idolatrous Nations, and to keep them at the greatest Distance from their profane and superstitious Customs; for when Men cannot eat together, they have neither Inclination nor scarcely the Power of entering into a strict Intercourse; and indeed no other distinguishing and peculiar Rite could make so great a Separation, as one that must be daily and almost hourly in Use. But besides, there seems also other Reasons for permitting them the Use of some Animals for Food, and prohibiting others. Thus *Maimonides*, and others of the Rabbins, were of Opinion, that those Creatures which *Moses* called unclean, were all forbidden to be eaten by the *Jews*, because they were unwholesome Food; and the Author of the *Medicinal Dictionary* has with great Learning and Judgment shewn,* that all these Animals have a Tendency to produce an alkaline Putrefaction, and observes, that were we, in our cold Climate, to conform to the Rules laid down by the wise Legislator of the *Jews*, Longevity would be more frequent among us; as we should be much less subject to be affected by epidemical Distempers and acute Diseases of all Sorts; which, he observes, carry off at least two thirds of Mankind; and that the Climate the Children of *Israel* lived in, being very hot, every Species of Aliment which is improper to be eaten in our Climate, on Account of its Tendency to Putrefaction, was much more pernicious in the Country inhabited by the *Jews*. Thus Blood is extremely subject to putrify; and for this Reason, not only this Fluid, but all Animals whatever, killed without being suffered to bleed sufficiently, are improper Food. And for the same Reason, Animals, which die of themselves are unwholesome, both as they do not bleed, and as their Juices are generally either in an actual State of Putrefaction, or very near it before they die. Thus all Beasts and Birds of Prey, as Lions, Tygers, Wolves, Apes, Dogs, Eagles, Hawks, Vultures, Rats, &c. are prohibited, because their Juices are rank and *alcalescent*: And for the same Reason, the eating of Horses, Asses, Mules and Camels was also prohibited. The Animals, whose Blood is over-heated by Exercise, are unwholesome. Thus the habitual Exercise of the Hare, arising from its timorous Disposition, must render it unwholesome in a hot Coun-

* Dr. *James's* Medicinal Dictionary, under the Article ALKALI.

Country: For this Exercise probably contributes to the Exaltation of the Salts; and we find, that, even in our cold Climate, it has a very high Taste, which is universally an Evidence, that the Animal, who gives it, is strongly inclined to an alkaline Putrefaction. As to Swine, Dr. James has observed,* that it is the only Animal in the World subject to the Leprosy, and also to something like the King's-Evil called in Latin *Scrofula*, from *Scrofa*, a Sow. The Learned *Scanctorius* has also remarked,† that this Animal transpires but little, and that Pork greatly hinders the Transpiration of other Food; and has found that this Diminution amounts to a Third. “It is known, says the Baron de *Montesquieu*‡, that the Want of Transpiration forms, or encreases the Disorders of the Skin: The feeding on Pork ought therefore to be prohibited, in Climates where the People are subject to these Disorders, as in *Palestine*, *Arabia* and *Lybia*.” Among the other Animals forbidden by the Law of *Moses*, as the Rat§, the Weazel, the Ferret, the Lizzard, and the like; they will be readily allowed to be unfit for human Food. And if those Kinds of Fish that are without Scales incline sooner to Putrefaction than those with Scales, as is generally allowed, it was an Act of Kindness in prohibiting the Use of them for Food.

SECT. VI.

Of the Laws which had a Relation only to particular Times and Seasons; as the Sabbath, the Passover, the Feast of Pentecost, of Trumpets, of Tabernacles, the Sabbatical Year, the Jubilee, of Purim, of Dedication; and the annual Fast on the great Day of Atonement.

BUT besides these Ceremonies and numerous Injunctions, which were constantly to be observed, there were other Laws which had a Relation only to particular Times and Seasons. Of this Kind were those relating to their weekly *Sabbath*; their

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* Medicinal Dict.

† *Medecina Statica*, Sect. 3. Aphor. 22.

‡ *Spirit of Laws*, Vol. II. Page 167.

§ The Hebrew Word *Siaphan*, which in our Translation is rendered the Coney, is taken by *Bochart*, for a large Species of Rats common both in *Egypt* and *Palestine*; which chews the Cud, dwells in

annual Festivals, their Sabbatical Year, their Year of Jubilee, and the Feast of Expiation.

The *Sabbath* was a solemn Festival of the *Jews*, the Observation of which began with the World itself, and was appointed in Commemoration of God's having compleated the Creation of the Earth, and all the Beings with which it is inhabited. It began at Sun-set on Friday, and lasted till Sun-set on Saturday. On this Day they were commanded to abstain from all Labour, and to give rest to their Cattle. They were not even to dress their Provisions, or light their Fires. On this Day they also attended public Worship, at the Tabernacle, where they sacrificed two Lambs in the Morning, and the same Number in the Afternoon.*

But besides this weekly Festival, there was one on the first Day of every Month, called the Feast of New-moons, and at these Times they offered, besides the usual Sacrifices, two young Bullocks, seven Lambs, and one Ram, together with a Kid, for a Sin-offering.

The *Passover* was a solemn Festival, instituted in Commemoration of their Deliverence from the Slavery they had suffered under the *Egyptians*; because on the Night before their Departure out of *Egypt* the destroying Angel, who put to Death the first Born of the *Egyptians*, passed over the Houses of the *Hebrews*, which were marked with the Blood of the Paschal-Lamb. This Festival, as originally instituted, was as follows: The Month in which they set out on their Departure from *Egypt* was from that Time considered as the first Month of their ecclesiastical

in the Rocks, and does not divide the Hoof: But as the Rabbet does not chew the Cud, and does not appear to have been antiently known in *Judea*, but to have been peculiar to *Spain*, it certainly cannot be the Animal declared to be unclean in *Lev. xi. 5.* So *Bochart* also labours to prove that the *Tortoise* mentioned in *ver. 29.* of the same Chapter, ought to be rendered according to the *LXX.* and most other antient Versions, the *Land-Crocodile*, which *St. Jerom* says, was eaten by the *Syrians*.

* The Modern, as well as the antient *Jews*, are very Superstitious in the Observance of the Sabbath; they carry neither Arms, nor Gold, nor Silver about them, and are permitted neither to touch these, nor a Candle, nor any Thing belonging to the Fire; on which Account they light up Lamps on Friday, which burn till the End of the Sabbath.

ecclesiastical Year, and on the Evening of the 14th Day of that Month,* every Family killed a male Lamb without Defect, and not above a Year old; but if the Number of the People in one House was not sufficient to eat a Lamb, two Houses might join together and have a Lamb between them: When they had killed the Lamb, they sprinkled the Door Posts and Lintel of the House with its Blood, and then eat it roasted, with a Sallad of wild Lettuces and other bitter Herbs, standing all the Time in the Posture of Travellers with their Loins Girt, and their Staves in their Hands; but if any Part remained till the Day following it was to be thrown into the Fire.

At this Festival, the Jews were to repeat the Circumstances of their Deliverance to their Children.

This was the original Institution of the Passover, which the Jews observed after their being settled in the Land of *Canaan*; excepting

* As in this, and the following Festivals, we shall have frequent Occasion to mention the Jewish Months, it is necessary that we should here shew their Correspondency with ours. The following therefore are the Jewish Months placed in the Order in which they composed their ecclesiastical Year.

1. <i>Abib</i> , or	{ March,	7. <i>Etbanim</i> , or	{ September,
<i>Nisan</i> ,	{ April,	<i>Tizri</i> ,	{ October,
2. <i>Zif</i> , or	{ April,	8. <i>Bul</i> , or	{ October,
<i>Ijar</i> ,	{ May,	<i>Marchesvan</i> ,	{ November.
3. <i>Sivan</i> ,	{ May,	9. <i>Cisleu</i> ,	{ November,
	{ June,		{ December.
4. <i>Tamuz</i> ,	{ June,	10. <i>Tebeth</i> ,	{ December,
	{ July,		{ January,
5. <i>Ab</i> ,	{ July,	11. <i>Shebat</i> ,	{ January.
	{ August,		{ February,
6. <i>Elul</i> ,	{ August,	12. <i>Adar</i> ,	{ February,
	{ September,		{ March.

Here it is to be observed, that the first Month *Abib* answered to Part of *March* and Part of *April*, and so of the Rest. The Jews had also sometimes a 13th Month, called *Ve-ader*, or the second *Adar*, which generally answered to our *March*, it being only intercalated when the beginning of *Nisan* would otherwise be carried back into the End of *February*. The Jewish civil Year began with the Month *Tizri*.

As to the other Divisions of Time amongst the Jews. The Day began and ended at Sun-set. And the Night was divided into four Watches; of which the First, Second, Third and Fourth, began at six, nine, twelve and three o'Clock.

excepting only that they did not then eat the Paschal Lamb in haste, and in the Posture of Travellers. Those who had any lawful Impediment, as a Journey or Sickness, or were defiled by touching a dead Body, were to defer the Celebration of the Passover till the 14th Day of the second Month, *Ijar*.

The Day after the Passover was the Feast of unleavened Bread, which lasted seven Days, on every one of which, besides the usual daily Sacrifices, was offered two young Bullocks, a Ram, and seven Lambs of the first Year, with a considerable Quantity of Flour mixed with Oil; and on the first and last Days of this Festival, the People all assembled at the Tabernacle to offer up their Prayers and Praises to the Almighty.†

The Feast of *Pentecost* was so called, from its being celebrated on the 15th Day after the 16th of the Month *Nisan*; and it was also called the *Feast of Weeks*, from its being kept seven Weeks after the Passover. This Feast was instituted in order that they might acknowledge their grateful Sense of the divine Bounty in bestowing upon them the Fruits of the Earth, and rejoice in the Hope of compleating their Harvest; and also in commemoration

† As we would carefully avoid debasing the pure unadulterated Laws of *Moses*, by mixing with them the Superstitions of the modern *Jews*, we shall give the Practices of the Latter at each of these Festivals, in a separate Note.

The Rabbins inform us of some other Observances of the *Jews* in Relation to the Passover. They are so scrupulous in abstaining from unleavened Bread during that Festival, they not only search and examine every hole and corner, that the least Crumb of leavened Bread may not lie concealed; but, in some Places, they cause their Houses to be new white-washed. Sometimes they hide a Bit of such Bread, and shew great Joy at the Discovery of it.

At this Feast, the Matron of the Family spreads a Table, and sets on it two unleavened Cakes, and two Pieces of the Lamb, the one boiled, the other a Shoulder roasted, to put them in Mind that God delivered them with an out-stretched Arm. To this they in some Places add small Fishes, because of the *Leviathan*; a hard Egg, because of the Bird *Ziz*; some Meal, because of the *Behemoth*: they supposing that these three Animals are appointed for the Elect in the other World; and they give Pease and Nuts to the Children, to provoke their Curiosity to ask the Reason of this Ceremony. They likewise use a Kind of Mustard, which has the Appearance of Mortar, to represent their making Bricks in Egypt. The whole Repast is attended with Hymns and Prayers.

memoration of his Goodness in giving the Law from Mount Sinai, on the 50th Day after their coming out of Egypt. They then offered the first Fruits of the Wheat Harvest in Loaves of leavened Bread; besides which they offered one young Bullock, seven Lambs, and two Rams, for a Burnt-Offering; two Lambs for a Peace-Offering; and a Kid for a Sin-Offering.*

The Feast of *Trumpets*, or the Festival for praising God with the Sound of Trumpets, was at the Beginning of the seventh ecclesiastical Month, which was the first of the civil Year. This Feast was kept with great Solemnity, and the Trumpets sounded from Sun-rising to Sun-setting. The Priest who sounded the Trumpet began with the usual Prayer: *Blessed be God who hath sanctified us by his Precepts, &c.* Subjoining these Words: *Blessed be God who hath hitherto preserved us in Life and brought us unto this Time.* Afterwards when this was performed at the Temple, the People, when all was ended, repeated aloud these Words of Psalm lxxxix. 15. *Blessed is the People that know the joyful Sound; they shall walk, O Lord, in the Light of thy Countenance.*† This Festival, according to *Maimonides* was designed not only to proclaim the new Year, but as a solemn Warning to repent and prepare for the Great Day of Atonement which now drew near.†

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* The modern Jews celebrate the Pentecost for two Days. They deck the Synagogue and their own Houses, with Garlands of Flowers, and hear a Sermon or Oration, in Praise of the Law, which they suppose to have been delivered on this Day. *Leo of Modena*, c. iv. p. 3.

The Jews of Germany, says *Buxtorf*, make a very thick Cake, consisting of seven Layers of Paste; this they call *Sinai*, and say, that the seven Layers represent the seven Heavens, which God descended from the Top of the Mountain. *Synag. jud.*

† This Festival began on the first new Moon in the Year, and the Sacrifices were the same as those offered on the other new Moons.

† Eight Days before the Feast of Trumpets, the modern Jews apply themselves to Works of Mortification and Penance, from the Opinion that on this Day God judges the Actions of the foregoing Year, and disposes of the Events of the Year following: They use to each other, this Form of Salutation, *May you be written in a good Year*; to which the Answer is, *And you also.* Some go to the Synagogue clothed in white, as a Token of Purity and Repentance.

The Feast of *Tabernacles* was observed on the 15th Day of the first Month of the civil Year, to commemorate the Goodness of God who protected the *Israelites* in the Wilderness, and made them dwell in Booths. The Manner of celebrating this Festival was as follows: Upon the first Day of the Feast they began to dwell in Booths, or rather Arbours, formed of the Boughs of Trees, which were placed in the open Air, and not made so close but that the Sun and Stars might be seen through them. In these they eat, drank, and slept, during the Continuation of the Festival. But sick Persons who could not bear the Smell of the Earth might stay at home; the Rabbins also afterwards freed Women and Children from this Obligation, and if the Rain was so great that they could not live dry, or the Cold so intense, that it endangered their Healths, they might all return to their Houses.

At this Festival the *Israelites* were enjoined to offer on the first Day of the Feast, besides the usual daily Sacrifices, thirteen young Bulls, fourteen Lambs, and two Rams, with a certain Quantity of Flour mingled with Oil; and also a Kid for a Sin-Offering; and the same for each of the seven Days, only diminishing one of the Bulls every Day from the First, so that on the seventh Day there were only seven Bulls sacrificed.*

But notwithstanding the Feast of *Tabernacles* was commanded to be annually celebrated, yet it is very surprising, that it was never observed, at least in the principal Circumstance of dwelling in Booths, from the Time of *Josua*, till after the Return of the *Jews* from their Captivity in *Babylon*, in the Days of *Nehemiah*, which was at least the Space of a thousand Years, and the most flourishing Time of the *Jewish* Monarchy. Since the Days of *Josua*, the Sun of *Nun*, unto that Day, had not the Children of *Israel* done so.† At that Time they made their Booths, some upon the Roofs of their Houses, which were flat, some in their Court-Yards, and some in the Streets. After this Time the Manner of celebrating

penitence. And among the *Germans*, some wear the Habit appointed for their Burial, as a Sign of Mortification. *Leo of Modena, Cerem. of the Jews. c. v. p. 3.*

* Numb. xxix. 12.—35.

† Nehem. viii. 17.

brating this Festival was greatly altered, and several Things added that were not in the original Institution.*

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* The Command relating to the Boughs and Branches of Trees, used in this Festival, being expressed in general Terms, "ye shall take unto you, upon the first Day, Boughs of goodly Trees," there arose a Dispute between the *Pharisees* and the *Sadducees*, for what End these Boughs and Branches were appointed; the *Sadducees* held that they were for making of the Booths; but the *Pharisees* maintained that they were to carry them in their Hands. Therefore, upon the first Day of the Feast, they prepared Branches of Palm, Willow, and Myrtle, and tied them together, and these they carried in their Hands all the Time of the Feast. Once every Day they came into the Court of the Temple, where going round to the Altar, with their Boughs bending towards it, they cried *Hosanna*, or *save now, O Lord; O Lord, send us Prosperity*. Upon the seventh Day they compassed the Altar seven Times, in Memory of the Overthrow of *Jericho*; for which Reason, or because Palm-Branches were the Chief in the Bundle, it was called the *Feast of Palms*; and also the *Great Hosanna*; and every Day when they went away, they cried, *Beauty be to thee, O Altar! Beauty be to thee, O Altar!*

At the Offering of the additional Sacrifices, there were particular Psalms sung by the *Levites*: Upon the first Day, the 150th; upon the second, 29th; upon the third, the 50th, beginning at the 16th verse; upon the fourth, the 94th, beginning at the 16th verse; upon the fifth, the 94th, beginning at the 8th Verse; upon the sixth, the 81st Psalm, beginning at the 6th Verse; and upon the seventh, the 82d Psalm, beginning at the 5th Verse. When the Sacrifices were finished, the People went Home to Dinner, after they had sung the *Hosanna*. After Dinner they usually spent some Time in the Divinity Schools, or in the Study of the Law, 'till the Time of the Evening Sacrifice.

But we ought not to omit here the Ceremony of drawing and pouring out of Water, which gave the *Jews* the greatest Delight of any that belonged to this Festival; insomuch that the *Talmudists* say, that he who never saw the Rejoicing of drawing Water, never saw Rejoicing in all his Life. It is, however, difficult to find a tolerable Reason for this Practice at the Feast of the Tabernacles, since not only the Scriptures, but all the *Jewish* Writers afford no Satisfaction in Relation to it. However it might, perhaps, be practised in Memory of the Miracle by which *Moses* supplied their Forefathers in the Wilderness, when ready to die with Thirst, by striking the Rock.

The Manner in which this Ceremony was performed was as follows: When the Parts of the daily Sacrifice were laid upon the Altar, one of the Priests went with a golden Vessel to the Fountain of *Siloam*, and there filled it. He then returned back into the Court through the Water-Gate, and when he came there the Trumpets sounded; he then went up to the Rise of the Altar, where stood two

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The *Sabbatical Year* was a Year of Rest, in Honour of God, and as an Acknowledgment that their Land, and all that they possessed were his. To preserve the Belief of God's being the Creator of the World, *Moses* not only instituted a weekly Sabbath, in Remembrance of that great Event; but also a sabbatical Year, at the End of every six Years: And as the seventh Day was a Day of Rest for Man and Beast, so was the seventh Year for the Land; it being in this Year unlawful to plow, sow, or prune the Vine; and whatever the Earth brought forth spontaneously was common to all. The Poor had this Year not only a Cessation from all servile Labour, but a general Release from Debts; and that their Minds, as well as their Bodies, might be the better for this Time of Festivity, and Relief from Care and Fatigue, this Year was also appointed for instructing them in the Law, at one of their solemn general Meetings.*

The *Jubilee* was a Time of public Feasting and Rejoicing among the *Jews*. This also lasted twelve Months, and returned every fiftieth Year, or after every seven Weeks of Years. It began on the first of the Month *Tisri*, and public Notice was given of it thro' the whole Country by Sound of Trumpet on the great Day of Expiation. In this Year every Slave was set at perfect Liberty, and returned to the Family to which he belonged; all Debts were cancelled, and all Lands, Houses, and Estates, that had been alienated by Sale, returned to the ori-

Basons, one having Wine in it, and into the other he poured the Water; he then mixed the Wine and Water together, and poured them out by way of Libation. About Night they began their Rejoicing on this Occasion, and for this Purpose went into the Court of the Women, who were placed in Balconies, where the *Levites* with their Harps, Psalteries, Cymbals, and other Instruments, began to play. Meanwhile the Elders of the People, the Members of the Sanhedrim, the Rulers of the Synagogues, the Doctors of the Schools, and all who were distinguished by the Dignity of their Office, danced and sung with lighted Torches in their Hands: And this extravagant Kind of Devotion lasted the greatest Part of the Night, which being at length far advanced, two Priests blew their Trumpets, and this concluded the Ceremony. In this Manner the Feast of Tabernacles was daily celebrated, except on the Night before the Sabbath that fell within the Feast, and upon the last Night of the seven Days.

* *Deut.* xv. 2. xxxi. 10.

original Possessor, or his Heirs. During this Year all Kinds of Agriculture were forbidden, and the Poor had the Benefit of the Harvest, Vintage, and other Productions of the Earth, in the same Manner as in the *sabbatic*, or seventh Year. This was designed to put the *Israelites* in Mind of their *Egyptian* Servitude, and to prevent their imposing the like upon their Brethren. This excellent Constitution provided against all the ambitious Views either of private Persons, or of those in Authority. It wisely cut off the Means of Luxury, with the Temptations to it from Example. "It almost necessarily put " the whole *Hebrew* Nation upon Industry and Frugality, and " yet gave to every one such a Property, and such an easy " State of Liberty, that they had sufficient Reason to esteem " and endeavour to preserve these invaluable Blessings. To " which we may add, that hereby a wise Provision was made " for fixing the *Jews* to the Land of *Canaan*, and keeping " them united, since all their Possessions were so entailed, that " the right Heir never could be wholly excluded from his " Estate: It served to preserve a perfect Distinction of Tribes " and Families, for it was necessary to keep their Genealogies with the greatest Exactness, that they might be able " to prove their Right to the Inheritance of their Ancestors; " by which Means the Tribe and Family of the *Messiah* was " fully ascertained when he was born, without which he could " not have been proved to have been of the Tribe of *Judah*, " and Lineage of *David*, as was foretold of him by the *Jewish* " Prophets."*

These were all the Festivals enjoined by the Law of *Moses*; but two others were afterwards annually observed, which, tho' not of divine Appointment, ought not to be omitted. These were the Feast of *Purim*, and that of the *Dedication*.

The Feast of *Purim*, or of *Lots*, was instituted in Remembrance of *Haman's* wicked Attempt to destroy them, and their signal Deliverance by Means of *Mordecai* and *Esther*.† This Festival was called *Purim*, from the *Persian* Word *Pur*, which signifies *Lots*; because *Haman* cast *Lots* in the first Month of

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* Illustration of the Holy Scriptures.

† See the Book of *Esther*.

the Year, by which the twelfth Month of the same Year was pointed out for the Execution of his Design. This Feast was celebrated among the *Jews* of *Shushan* on the 14th Day of the Month *Adar*, and among the other *Jews* of the *Persian* Empire on the 15th of the same Month. As no Account is given in the sacred Scriptures of the Manner in which this Feast was originally observed, and as this Festival, from its not having the Sanction of divine Authority, cannot be reckoned a Part of pure and unadulterated *Judaism*, we shall give the Substance of what we find on this Subject in a Note.†

The Feast of *Dedication* was an annual Festival among the *Jews*, in Memory of *Judas Maccabæus*'s repairing, and dedicating anew the Temple and Altar, which had been plundered and prophaned by *Antiochus Epiphanes*. This Festival was observed on the 25th of the Month *Cisleu*, and was continued eight Days; during which Time they illuminated their Houses; from whence it was likewise called the *Feast of Lights*. Our Saviour himself honoured this Festival with his Presence, which implies his Approbation of it: And hence the learned *Grotius* infers, that Festival Days in Memory of public Blessings,

† The *Jews* have continued to observe the Festival of *Purim* in all Ages since its Institution. On the Eve of the Feast they keep a strict Fast, in Memory of that kept by *Ester* and *Mordecai*. They assemble in the Synagogue, and light up Lamps; and as soon as the Stars begin to appear, they begin to read the Book of *Ester*. There are five Places in the Text at which the Reader raises his Voice with all his Might; and when he comes to the Place that mentions the ten Sons of *Haman*, he repeats it very quick, without taking Breath, to shew that they were all destroyed in a Moment. Every Time the Name of *Haman* is pronounced, the Children with great Fury strike against the Benches of the Synagogue with Mallets or Stones, and make lamentable Cries. Formerly, it is said, they used to bring into their Synagogue a great Stone, with the Name of *Haman* carved upon it, and all the Time the Book of *Ester* was reading, they struck upon it with other Stones, 'till it was broken to Pieces. It was a Custom likewise to erect a Gibbet, and hang upon it a Man of Straw, which they called *Haman*: But it being thought that they had an Intention to insult the *Christians* upon the Death of *Christ*, the Emperor *Theodosius II.* forbade them the Use of this Ceremony, upon the Penalty of forfeiting all their Privileges. *Buxtorf, Syn. Jud. c. 24.*

sings, may be piously instituted by Persons in Authority, without a divine Command.

The great Day of *Atonement*, a solemn annual Fast of the *Jews*, was observed upon the 10th Day of the Month *Tisri*. This was a Day of deep Humiliation: The Priest laid aside his pectoral and embroidered Ephod, and having offered, first a Bullock and a Ram for his own Sins, and those of the Priests, he received from the People two Goats for a Sin-offering, and a Ram for a Burnt-offering, to be offered in the Name of the whole Multitude; and it being determined by Lot which of them was to be sacrificed, and which set at Liberty, he entered the Holy of Holies with a Censur full of burning Coals, taken off the Altar, and his Hands full of Incense, which he instantly put upon the Coals at his Entrance into the most holy Place, that the Cloud of the Incense might cover the Mercy-Seat, which he sprinkled with Blood. Then coming out, he sacrificed the Goat upon which the Lot had fallen, and again entering the holy Place, sprinkled it with the Blood of the Goat, as he had before done with that of the Bullock. This done, he came out, and sprinkled the Altar with the Blood of each, which he also put upon the Horns of the Altar, and then laying both his Hands upon the Head of the live Goat, he confessed over it his own Sins, and those of the People, and sent it away that it might be left in the Wilderness.† When the Ceremony was over, the High Priest read the Law, and gave the Blessing to the People.

Among the less antient *Jews*, the Day of Expiation was also a Day of Rest and strict Fasting; they confessed their Sins, put an End to all their Differences, and became reconciled to each other. Many *Jews* spent the preceding Day in Prayer and penitential Exercises, and it was customary for the High Priest to separate from his Wife seven Days before this Solemnity. On the Day itself the High Priest washed himself several Times, and changed his Habit as often. This was the only annual Fast appointed by the Law of *Moses*.‡

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† *Lev.* xvi. 2, 21. xxiii. 26, 32.

‡ The modern *Jews* prepare themselves for the great Day of *Atonement* by Prayer and Ablution. They light up Candles in their Syna-

Besides this solemn Feast of Expiation, the *Jews* in after Times appointed certain Days of Fasting and Humiliation, which were called the *Fasts of the Congregation*, which were enjoined when they were afflicted by any Calamity; as a Siege, Pestilence, Famine, and the like. These began an Hour before Sun-set, and continued 'till Midnight of the following Day, and were observed upon the second and fifth Days of the Week. On these Occasions they wore Sackcloth next the Skin; their Cloaths were rent, and they wore no Shoes. They sprinkled Ashes upon their Heads, and neither washed their Hands, nor anointed their Bodies as usual. The Temple and Synagogues were thronged with Votaries; their Prayers were long and mournful; their Conversation was grave; their Countenances dejected; and they had all the external Signs of the most serious Repentance and Devotion.

But besides these public Fasts, there were others of a private Nature, which the most zealous prescribed to themselves. Thus the *Pharisee* in the Gospel boasts that he fasted twice a Week; and *Philo* in his Account of the *Essenes*, a Sect of the *Jews*, says that some of them would fast three Days together.

This is the Religion, and these the principal Ceremonies instituted by *Moses*; which were admirably adapted to answer the

Synagogues, and in their Houses; and the whole Day is spent in strict Fasting, without Exception of Age or Sex. At the Conclusion of the Solemnity, the Priest blesses the People, who return home, change their Cloaths, and after Sun-set sit down to a good Meal.

As the modern *Jews* cannot now offer Sacrifices, the Men on this Occasion take a Cock, and the Women a Hen, which is offered instead of the legal Victims in the following Manner: The Master of the Family steps into the Middle of the Room, and repeating several Verses out of the Psalms, dashes the Cock thrice on the Head, saying, "Let this Cock pass as an Exchange for me; let him stand in my Place; let him be an Expiation for me; let Death befall this Cock, but Life and Happiness belong to me, and all the People of *Israel*. Amen." This Prayer he thrice repeats; for himself, his Children, and the Strangers of his Family. They then kill the Cock, and throw his Entrails upon the Top of the House, that the Crows may come and carry them away, together with the Sins of the Family, into the Wilderness. *Buxtorf, Synag. Jud. Cap. xx. Basnage, Hist. des Juifs, Tom. V. Lib. viii. C. 15.*

the wisest Purposes: But it is to be observed, that the Practice of the positive Laws of his Religion was in no Instance to compensate for the Omission of the least of those eternal and invariable Laws of Piety, Justice, and Mercy, which are the Cement of Society, and the Foundation of all Religion.

SECT. VII.

A Description of the Temple, and its Furniture.

JUDAISM, indeed, necessarily met with some Alteration in its external Appearance, by the Building of the Temple, and the more pompous Decorations of its Furniture; by the Erecting of Synagogues and Oratories; by the Encrease of the Number of the sacred Books which were publicly read to the People; and by the Number of Forms of Prayer which were by Degrees introduced into the *Jewish Church*. At length Superstition took Place of Piety, and introduced a Number of Corruptions, which greatly altered the very Essence of the primitive *Judaism*. It is proper, therefore, that we should now take some Notice of each of these Particulars.

The Temple of *Jerusalem* was a magnificent Structure, built to supply the Place of the *Tabernacle*. This noble Building was projected by *David*, and afterwards built by his Son *Solomon*, who laid the Foundation of it in the fourth Year of his Reign, 480 Years after the *Jews* left *Egypt*, and 1012 before *Christ*; and finished it in seven Years. It was 60 Cubits, or 150 Feet long; 20 Cubits, or 35 Feet broad; and 52 Feet high; and in the Front of the Building was a noble Portico, 20 Cubits long, and 10 Cubits broad. Besides the Front Gate, which was behind the Middle of this Portico or Porch, there was another on the right Side. These Gates were finely carved, and covered with Plates of Gold. The Walls were built with square Stones hewn out in the most curious and artful Manner; and on the Inside were wainscotted with Cedar, finely carved, and plated with Gold from the Top to the Bottom. The Floor was also of Cedar. The Sanctuary was separated from the Rest of the Temple by a Cedar Partition, adorned with gilt Carvings, which reached from

from the Top to the Bottom ; and on the Inside was entirely covered with Plates of Gold : And the Overlaying of this Room, which was only 30 Feet square, and 30 Feet high, amounted to 600 Talents.† The Court in which the Temple stood ; and that without it, called the Court of the Women, were encompassed with stately Buildings and Piazzas ; and the Gates entering to them were extremely noble and magnificent. The outer Court formed a Square of 750 Feet on every Side, and was surrounded by a noble Portico, sustained on three Sides by three Rows of Columns, and on the fourth by four.

The *Furniture* of the *Temple* was much larger than that of the *Tabernacle*, which was that made by the Direction of *Moses*. Thus the two Cherubims were ten Cubits high ; their Wings four Cubits long, and the whole plated over with Gold. The Table for the Shew-bread was of Gold, and instead of one golden Candlestick, *Solomon* made five. The Altar for sacrificing was bigger than the old one : This was a large Pile, built of unhewn Stones, 32 Cubits square at the Bottom, and 24 at the Top or Hearth. The Ascent up to it was a gentle Rising on the South Side,‡ 32 Cubits in Length, and 16 in Breadth. There was also in the Court a large round Bason of Brass, called the Brazen Sea, five Cubits high, and ten Cubits in Diameter, which stood upon 12 braxen Oxen resting on ten Bases. The Censers, and all the Vessels and Instruments for sacrificing were of Gold, and the Kettles, Cauldrons, and Basons, of Brass.

There were several remarkable Things in *Solomon's Temple*, which the *Jews* esteemed its Glory, and which were afterwards
lost

† We shall here give a particular Account of the *Jewish Money*, the several Species of which were as follow.

		£.	s.	d.
The <i>Talent</i> of Gold	—	5475	00	00
<i>Talent</i> of Silver	— —	342	3	9
<i>Mina</i> —	— —	6	16	10½
<i>Shekel</i> of Gold	— —	1	16	6
<i>Shekel</i> of Silver	— —	0	2	3½
<i>Bekah</i> —	— —	0	1	1½
<i>Gerah</i> —	— —	0	0	1¼

‡ *Prideaux's Connection*, Vol. I. p. 197, 199.

lost at the Destruction of that Temple by *Nebuchadnezzar*, 417 Years after its being built. These were, 1. The Ark of the Covenant, and the Mercy-Seat. 2. The *Schechinah*, or divine Presence. 3. The *Urim* and *Thummim*.* 4. The *Celestial Fire* of the Altar, kindled by the Deity himself, and which was kept incessantly burning 'till the Temple was destroyed. 5. The holy anointing Oil, with which the Kings and High Priests were anointed at their Ordinations and Consecrations. And, 6. The Spirit of Prophecy, which did not cease immediately upon the Destruction of the first Temple.

The Temple was consecrated by *Solomon* an House of Prayer, and the Times of the People's offering up their Petitions to Heaven was at the Morning and Evening Sacrifice; that is, at Nine in the Morning, and Three in the Afternoon; but on extraordinary Days, as on Sabbaths and Festivals, both the Morning and Evening Service began earlier than on other Days. As soon as these began, some pious Persons, who voluntarily attended, prayed for the whole People of *Israel*, while others, in the Court of Women, prayed for themselves; but neither of these had any publick Forms of Prayer. At these Times most of the devout Persons of *Jerusalem* chose to go to the Temple to offer up their Petitions to Heaven; but those who were in other Places, or being at *Jerusalem* had not Leisure to go up to the Temple, performed their Devotions elsewhere, exactly at the same Hours.

S E C T. VIII.

Of ORATORIES.

THE *Jews* had also *Oratories*, or Places solely appropriated to Prayer. For those who lived at a Distance from the Tabernacle while that was in Being, and afterwards from the Temple, not being always able to resort thither, built Courts, like those in which they prayed at the Tabernacle and Temple, which in after Times were called by the Name of *Proscuchæ*. These were only open Inclosures, without any Covering at the Top, built without the Cities, and generally on high

* See the Note in Page 105.

high Places: Here they prayed as in the Temple, without any set Forms, and every one apart by himself.

SECT. IX.

The Original of Synagogues: Those Edifices described; the Services performed in them, and the Ministers who officiated.

THE Jews had no Synagogues 'till after their Return from the *Babylonish* Captivity, when the People having almost lost the Religion, and entirely forgot the Language of their Forefathers, *Ezra* began to instruct those of *Jerusalem* by reading the Law on a Scaffold erected in one of the broadest Streets of that City, while 13 of the *Levites*, whom he had instructed for that Purpose, served as Interpreters, and as he read the Law, rendered it Period by Period into *Chaldee*, which was then the vulgar Language of the People. After this the most learned of the *Levites*, and other *Scribes*, that were best skilled in the Law, were appointed to read it in the same Manner in every City: But the Inconvenience of this Manner of teaching being soon felt, especially in Winter, and the stormy Seasons of the Year, they erected Houses for that Purpose, and this was the Original of Synagogues,† which were erected in every Place where there were ten Persons of full Age, and in such a Station as to be always at Leisure to attend, and form a religious Assembly.

Every Synagogue had two distinct Inclosures, the one assigned for the Men, and the other for the Women, which last was separated from the other by a Partition Wall, built up three or four Cubits high from the Ground; the rest being open to the Top of the Room. The first designed to preserve the Modesty of the Female Sex, and the other to give them the Advantage of hearing, while they were concealed from the View of the Men.

At first there were but few Synagogues, but afterwards they became multiplied to a great Number, in the same Manner as Parish Churches amongst us; so that in our Saviour's Time there was no Town in *Judea* that had not at least one of them.

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† *Prideaux's Connect.* Vol. II. p. 534.

The Times of their Synagogue Service were three Days in a Week, besides their Holidays; that is, on *Mondays, Thursdays, and Saturdays*; the two first Days being appointed by their Elders, in order that three Days might not pass without the public Reading of the Law.

The Service performed in these Synagogues were Prayers, reading and expounding the Scriptures, and Preaching.

Their Prayers were at first few, but these they encreased, and drew up a Liturgy, which contained prescribed Forms of Synagogue Worship. The most solemn Part of which they called *Shemoneh Esreh*,* or the eighteen Prayers, which were to be repeated by all Persons of Age, either publicly in the Synagogue, or in private, three Times every Day. Besides these, they had several other Prayers, some going before, others interspersed between them, and others following after, which rendered their Synagogue Service very long, and brought upon them the Censure of our Saviour.

The next Part of their Synagogue Service was reading the Scriptures, which was of three Sorts: The *Shema*, which consisted of reading three Portions of Scripture, viz. *Deut. vi.* from the Beginning of the 4th Verse to the End of the 9th. *Deut. xi.* from the Beginning of the 13th Verse to the End of the 21st. And *Numb. xv.* from the Beginning of the 37th Verse to the End of the Chapter. This reading of the *Shema* was accompanied with several Prayers and Benedictions. 2. Reading the Law, which is divided into 54 Sections, and one of these being read every Sabbath, the whole was read every Year. 3. The Reading of the Prophets. While the Persecution under *Antiochus Epiphanes* lasted, the Jews were not allowed to read the Law, and therefore substituted 54 Sections out of the Prophets, which they read instead of it, till the *Maccabees* restored the reading of the Law; and then both were read; the one for the first, the other for the second Lesson.

The next Part of the Synagogue Service was expounding the Scriptures, and preaching from them to the People. The first was performed at the Time of reading them, and the last when the reading both of the Law and the Prophets was over.

* *Philo de Vita contemplativa*, p. 689.

The Ministration of the Synagogue Service was not confined to the sacerdotal Order, who were only consecrated to the Service of the Temple; for any one, of what Tribe soever he might be, if he was but qualified by his Learning, was admitted to this Service; however, to preserve Order, there was in every Synagogue some Ministers appointed to take Care of the religious Duties to be performed in it. The first were the *Elders of the Synagogue*, who governed all the Affairs of it, and gave Directions about the Duties to be performed; these in the New Testament are stiled *Rulers of the Synagogue*. Next to these, or perhaps the same Person, was the Minister of the Synagogue,* who offered up the public Prayers to God for the whole Congregation, and on this Account was called the *Angel of the Church*,† a Name that was also given to any grave and religious Person he appointed to officiate for him. The next were the *Deacons*,‡ or inferior Ministers of the Synagogue, who were also fixed, and under the Rulers of the Synagogue, had the Charge and Oversight of all Things in it, kept the sacred Writings, and the Books of their publick Liturgies; brought them forth whenever they were to be used in the publick Service, and stood by and overlooked those who read the Lessons out of the Law and Prophets, corrected them when they read amiss, and took the Book of them again when they had done.§ For antiently there was no fixed Synagogue Minister for reading the Lessons; but the Rulers of the Synagogue, when the Time of reading them came, called out any Number of the Congregation that was able to perform it, which was usually done in this Order. A Priest was called out first, and next a Levite, if any of these Orders were present in the Congregation; and after that any other *Israelite*, 'till they made up in all the Number seven. Hence the Sections of the Law were antiently divided into seven lesser Sections, for the Sake of these seven Readers. And in some *Hebrew Bibles* these

* In *Hebrew* called the *Skeliack Libbor*.

† *Prideaux's Connect.* Vol. II. p. 552, 553.

‡ In *Hebrew* called *Chazanim*, i. e. *Overseers*.

§ Thus our Saviour, when he was called out to read the Lesson out of the Prophets, in the Synagogue of *Nazareth*, gave the Book, after he had done, to the *Chazan*, the Minister or *Deacon* of the Synagogue, *Luke vi. 20.*

these lesser Sections are marked in the Margin; the first with the Word *Cohen*, i. e. *The Priest*; the second with the Word *Levi*, i. e. *The Levite*; the third with *Skelishi*, i. e. *The Third*; and so of the rest of the Numbers following 'till the seventh, in order to shew what Part was to be read by the Priest, what by the Levite, and what by each of the other five.†

The next Officer of the Synagogue was the *Interpreter*, whose Business it was to interpret the Lessons into *Chaldee*, as they were read in *Hebrew* to the Congregation; for which, as it was necessary that he should have a competent Knowledge of both Languages, they chose a Person qualified for the Office, retained him by a Salary, and admitted him as a standing Minister of the Synagogue. When the Blessing was to be pronounced, if there was a Priest in the Congregation, he always performed this Office; but if there were no Priest then present, it was pronounced by the Minister who read the Prayers.

Before we conclude this Chapter on the *Ceremonies of the Jews*, it will be necessary to give a short Account of those used at their *Circumcisions*, *Marriages*, and *Funerals*; and also a Section of the several *Jewish* Sects, the Difference between them chiefly consisting in the Observance of Ceremonies.

S E C T. X.

Of CIRCUMCISION.

THIS Rite, as has been already observed, was practised before the Law of *Moses*; for God enjoined *Abraham* to make use of it, as a Seal of that Covenant which he had condescended to enter into with him. “ This is the Covenant which ye shall keep between me and you, and thy Seed after thee. Every Male Child among you shall be circumcised.”†

The supreme Being gave *Moses* also the same Precept, and ordained, that all who would partake of the Paschal Sacrifice, should receive Circumcision, and that this should be performed on Children on the 8th Day after their Birth.§

This

† *Prideaux's Connect.* Vol. II. p. 554.

‡ *Gen.* xvii. 10.

§ *Levit.* xii. 3.

This Rite was strictly observed by the *Israelites* during their Abode in *Egypt*, but was discontinued all the Time of their Sojourning in the Wilderness;* for which two Reasons have been assigned. First, that their frequent moving from Place to Place would have made it dangerous to the Children who were circumcised just before a March. The other is, that Circumcision being designed to prevent the People from intermingling with other Nations, it became the less necessary in the Wilderness, where they were in no Danger of such Mixture.† But after their Passage over *Jordan*, this Rite was renewed by the Command of their Leader *Joshua*.

The Law of *Moses* gives no Directions in Relation to the Person who was to perform this Rite, or the Manner in which it was to be done. So that it was left to the Choice of the Parent either to perform it himself, or to get it done by some other Person. The Instrument was generally a Knife, made of Stone or Flint, rubbed so as to have a very sharp Edge. The Child was usually circumcised at home, where the Father, or some other Person held him in his Arms, while the Operator took hold of the Prepuce with one Hand, and with the other cut it off; a third holding a Porringer with Sand in it, to catch the Blood. The Operator then applied his Mouth to the Part, and having sucked the Blood, spit it into a Bowl of Wine, and threw a Styptick Powder upon the Wound.‡ This Ceremony was accompanied with a Feast and great Rejoicing, and it was at this Time that the Child was named by the Parents, in the Presence of the Company.

The *Jews* afterwards added several superstitious Customs, which having no Foundation in the Laws of *Moses*, we shall give in a Note.¶

S E C T.

* *Joshua*, v. 5.

† *Basnage*, Rep. Hebr. Tome I. L. iii. C. 5.

‡ *Buxtorf*. Syn. Jud. C. 4.

¶ Such as placing three Stools; one for the Circumciser, the second for the Person who held the Child, and the third for *Elijah*, who, they say, assists invisibly at the Ceremony: Whiting the Words *Adam*, *Eve*, and *Lillith* begone hence, and sticking them on the Walls of the Room; as also the Names of three friendly Angels, to preserve the Child from the Power of *Lillith*, who, according to them, was *Adam's* first Wife, and being parted from him used to vent her Spleen

S E C T. XI.

Customs and Ceremonies in Relation to Marriage.

THOUGH Polygamy is not expressly recommended, yet it is tacitly allowed in the Laws of *Moses*, who enjoined that upon the Marriage of a second Wife, a Man should be bound to continue to the first her Food, Raiment, and Duty of Marriage.† Yet *Moses* restrained the *Israelites* from marrying within the following Degrees of Kindred, under Pain of Death, viz. Their

1. Father or Mother.
2. Father or Mother-in-Law.
3. Brother or Sister.
4. Uncle or Aunt.
5. Half-Brother or Half-Sister.
6. Grandson or Grand-daughter.
7. Son or Daughter-in-Law.
8. Brother or Sister-in-Law.
9. Husband or Wife of an Uncle or Aunt.
10. A Woman and her Daughter, or Grand-daughter, either together, or one after the Death of the other.‡

Yet they had a Law called the *Levirate*, by which a Man, whose Brother died without Issue, was obliged to marry his Widow, and raise up Seed to his Brother; and in Case of his Refusal, the Widow might summon him before the Judge of the Place, when, if he persisted in his Refusal, she untied his Shoe, and spit in his Face, saying, "Thus shall it be done unto the Man who refuses to build up his Brother's House."||

A Man was at Liberty to marry not only in any of the twelve Tribes, but even out of them, provided it was with such

Spleen against Women in Child-birth, and new-born Children, especially Males: And also in circumcising Children after their Death, if it was not performed before, to avoid the Curse pronounced against those who neglected it. *Christ. Cast. in Malachi iv. Leo de Moden. Part II. Cap. 8.*

† *Exod. xxi. 10.*

‡ *Exod. xviii. 7, 17.*

|| *Deut. xxv. 5, &c.*

such Nations as used Circumcision; such were the *Moabites*, *Edomites*, *Ishmaelites*, and *Midionites*; and therefore whenever we find them censured for marrying strange Women, it must be understood of those Nations who were idolatrous and uncircumcised.

The *Israelites* purchased their Wives by paying down a competent Dowry for them, or as the *Jews* termed it in their Contracts, paying the Price of her Virginity.

The Nuptial Rites of the *Israelites* are not particularly described in the Law of *Moses*; but, however, as those used at present are extremely simple and significant, they are probably of great Antiquity. The Bride and Bridegroom are placed under a Canopy, each of them covered with a black Veil. The Rabbin of the Place, the Chanter of the Synagogue, or the Husband's nearest Relation, takes a Cup of Wine, and having pronounced this Benediction, "Blessed be thou who hast created Man and Woman, and hath ordained Marriage, &c." presents the Cup to the Bridegroom, and then to the Bride, who just taste the Liquor. The Bridegroom afterwards puts a Ring upon the Bride's Finger, in the Presence of two Witnesses, saying, "By this Ring thou art my Spouse, according to the Custom of *Moses*, and the Children of *Israel*." They then read the Contract of Marriage, which the Bridegroom puts into the Hands of the Bride's Relations: Afterwards they rehearse six Blessings; the married Couple drink Wine, and the Vessel is thrown with Violence against the Floor, and broken to Pieces. In some Places they throw Handfuls of Wheat upon the married Couple, saying, "Increase and multiply."† Before the Destruction of the Temple, the Bridegroom and Bride wore Crowns on their Heads, but since that Time this Custom has ceased. The *Jews* say that they chiefly imitate what was done at *Tobias's* Wedding; which they consider as a Model of a regular and happy Marriage. In the Evening the Bride was conducted to the Bridegroom's House, and if the Persons married were of some Distinction, this was done in a pompous Manner; they were attended by several of their Friends, and a Number of Virgins with Lamps in their Hands.

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† *Leo of Modena's Ceremonies of the Jews*, p. 4.

Buxtorf observes,* that when the Company are set down to Supper, the Bridegroom sings a Blessing in the *Hebrew* Tongue, and after Supper they perform a Dance, which they call *the Dance of the Commandment*, pretending that it was commanded by God himself. Before the Bride is led into the Marriage-Chamber, the following Blessing is pronounced. "Blessed be thou, O Lord our God, King of the World, who hast created all Things for thy Glory. Blessed be thou, O Lord our God, Creator of Man. Blessed be thou, O Lord our God, who hast created Man in thy own Image, and hast provided him a Companion for ever. She that was barren shall rejoice in gathering her Children into her Bosom. Blessed be thou, O Lord our God, who makest *Sion* to rejoice in the Multitude of her Children. Replenish with Joy this married Couple, as thou didst replenish *Adam* and *Eve* in the Garden of *Eden*. Blessed be thou, O Lord our God, who heapest Pleasure upon the Bridegroom and Bride, and hast prepared for them Joy, Songs, Gladness, Dancing, Love, Friendship, Peace, and brotherly Kindness. Grant, O Lord, as soon as may be, that in the Cities of *Juda*, and in the Places of *Jerusalem*, may be heard Songs of Joy, the Voice of the Bridegroom and the Bride, the Voice of their mutual Love, and the Voice of singing Children. Blessed be thou, O Lord our God, who filleth the Bridegroom and Bride with Joy."

Formerly their Rejoicings on these Occasions lasted seven Days.

S E C T. XI.

Of their FUNERAL RITES.

WHEN a Person was dead, his Relations and Friends rent their Cloaths, which in the earliest Ages was considered as the strongest Expression of Grief; a Custom which is ridiculously imitated by the modern *Jews*, who cut off a Bit of their Garment, in Token of their Affliction.† The Body was then washed, embalmed, and buried in a Sepulchre.

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* *Syn. Jud. Cap. XXVIII.*

† A very absurd Piece of Superstition has prevailed among the *Jews*: They bent the dead Person's Thumb into the Hand, and fastened

When they came to the Place of Burial, they made the following Speech : * “ Blessed be God, who formed thee, fed thee, maintained thee, and taken away thy Life. O ye Dead ! he knows your Numbers, and shall one Day restore your Life. Blessed be he that taketh away Life, and restoreth it.” They then spoke a Funeral Oration on the Deceased; after which they said a Prayer, called the *Righteousness of Judgment*, because in that Prayer they gave Thanks to God, for having pronounced an equitable Sentence on the Deceased; and then turning the Face of the Deceased towards Heaven, said, “ Go in Peace.”

On the Death of an *Israelite*, in any House or Tent, not only all the Persons who were in it, but the very Furniture, contracted a Pollution, which continued seven Days, and which was to be removed by sprinkling the Persons, Rooms, and Furniture with Water, mixed with some of the Ashes of a red Heifer that had been sacrificed by the High Priest. But this Ceremony has not been observed since the Destruction of the Temple; for the *Jews* no longer look upon themselves as polluted by a dead Body.

The Privilege of Burial was among the *Jews* only denied to Self-Murderers, who were thrown out to rot above Ground: Those who suffered Death for their Crime, were, according to the Rabbins, allowed the Rites of Burial, out of Respect to the Image of God, in which Man was created.

S E C T. XII.

Of the several Sects of the Jews; the Samaritans, Sadduces, Pharisees, Essenes, Nazarites, Rechabites, Herodians, and Karaites.

THE *Samaritans* were one of the most antient Sects. They had their Origin in the Time of *Rehoboam*, under whose Reign the *Hebrews* were divided into two distinct Nations, that of *Judah*, and that of the rest of the Tribes of *Israel*; when the fastened it thus with a String, because the Thumb having then the Figure of the Word *Shaddai*, the Name of God, they fancied the Devil would not dare to approach it.

* *Buxtorf, Synag. Heb. p. 502.*

the Capital of the latter being *Samaria*, the *Israelites* obtained the Name of *Samaritans*. These were very guilty of Idolatry, and the Scriptures particularly mention nine Idols worshipped by these Apostate *Israelites*. They, however, at length entirely quitted the Worship of their false Gods, erected a Temple on Mount *Gerizim*, in Opposition to that of *Jerusalem*, and received the Pentateuch, or five Books of *Moses*, but never admitted any other of the *Jewish* Writings.

The present *Samaritans* still subsist in some Parts of the *Levant*, but are very few in Number. They are now, however, very far from being Idolators. They celebrate the Passover every Year, on the 14th Day of the first Month, on Mount *Gerizim*, and begin that Festival with the Sacrifice appointed for that Purpose in *Exodus*. They keep the Sabbath with the utmost Strictness, none of them stirring out of Doors, but to the Synagogue. They observe the Feasts of Tabernacles, Harvests, &c. sacrifice only on Mount *Gerizim*; never defer Circumcision beyond the eighth Day; never marry their Neices, as the *Jews* do; and, in fine, do nothing but what is commanded in the Law.*

The *Sadduces* were so called from their Founder *Sadoc*. The Origin of this Sect was as follows: *Antigonus*, President of the Sanhedrim at *Jerusalem*, and Teacher of the Law in the principal Divinity School, having often in his Lectures inculcated to his Scholars, that they ought not to serve God in a servile Manner, from the Hopes of Reward, and the Dread of Punishment, but only out of filial Love; two of his Scholars, *Sadoc* and *Baithus*, inferred from thence, that there were no Rewards or Punishments after this Life, and therefore separating from the School of their Master, they taught that there was no Resurrection, nor future State; no Angels nor Spirits, and consequently no future Rewards or Punishments. They rejected all unwritten Traditions, and all the old Testament, ex-

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* The learned Mr. *Joseph Scaliger* being curious to know the Customs of the above Sect, wrote to the *Samaritans* of *Egypt*, and to the High Priest of the whole Sect, who resided at *Neapolis* in *Syria*; from whom he received two Answers, which contain the above Particulars. These are now in the *French King's* Library, and were translated into *Latin* by Father *Morin*, and printed in *England*, in the Collection of that Father's Letters. in 1682, under the Title of *Antiquitates Ecclesiae Orientalis*. See *Broughton's Dict.*

cept the five Books of *Moses*; but acknowledged that God both made and governs the World, and that for this Reason alone they worshipped him, and obeyed his Laws.

The *Pharisees* were a Sect who distinguished themselves by their Zeal for the Traditions of the Elders, which they pretended were delivered to *Moses* from Mount *Sinai*, and were, therefore, of equal Authority with the written Law.* From their rigorous Observance of these Traditions, they considered themselves as more holy than other Men, and therefore separated themselves from the rest of the People, whom they treated as the Prophane, refusing to eat or Drink with them; whence from the *Hebrew* Word *Pharis*, which signifies to *separate*, they had the Name of *Pharisees*, or *Separatists*.† Their Pretensions to extraordinary Piety, and the ostentatious Shew they made of Religion, drew after them the common People, at the same Time that it brought on them the Censure of our Saviour, for their Hypocrisy.

They held the Existence of Angels and Spirits, and the Resurrection of the Dead; though according to *Josephus* this was no more than the Transmigration of the Soul after Death into another Body. From this *Pythagorean* Resurrection they however excluded all who were notoriously wicked, believing that these were to be punished in a State of everlasting Woe; while those guilty of smaller Crimes suffered only in the Bodies they were next to inhabit.

The *Essenes* were a Sect chiefly distinguished by the Mortifications they underwent, and their rigorous Morals. They were in a most extraordinary Manner religious. They never spoke of common worldly Affairs before the Sun was risen, but till then offered up their Prayers to God. They applied themselves to Labour 'till 11 in the Morning, when they assembled together, bathed themselves in cold Water, and being thus purified, went into the common Refectory, where they began and ended their Meal, with Praise and Thanksgiving to God. They also distinguished themselves by their strict Observance of the Sab-

* *Prideaux's Connect.* Part II. Book 5.

† *Buxtorf. Lex. Rabbin.*

Sabbath. They held Riches in great Contempt, and had all Things in common. They received all Travellers of their own Sect with great Kindness and Hospitality; never sold or bought any Thing among themselves, but every one gave to him that wanted. They did not marry, but adopted the Children of other Persons. They abstained from the Use of Oils and Perfumes, as luxurious and effeminate; kept a Guard upon their Passions, and no Noise or Tumult ever disordered the Houses in which they dwelt. Their Word was as binding to them as an Oath was to other Men; and they said that he was already condemned as a faithless Person, who was not to be believed, without calling God to witness.

None were admitted into their Sect 'till they had given thorough Proofs of their Continence and Temperance; and when admitted, they were strictly bound not to communicate the Mysteries of their Sect to others. They maintained the Doctrine of the Immortality of the Soul; that of a State of Rewards and Punishments, and ascribed to God the ordering and Government of all Things.*

The *Nazarites* received their Name from the Hebrew Word *Nazar*, which signifies *separated*. The *Nazarites* being separated from the ordinary Conversation of Mankind, either by their own Choice, or by that of their Parents. These were of two Sorts, such as were bound to this Observance, either for a short Time, as a Week or a Month, or those who were bound to it during their whole Lives. All that we find peculiar in their Way of Life is, that they were to abstain from Wine and all intoxicating Liquors, and never to shave or cut off the Hair of their Heads: But the first Sort of *Nazarites* were also to avoid all Defilement, even entering into a House in which was a dead Body; and if they chanced to contract any Pollution before the Term was expired, they were obliged to begin afresh.

After the Vow was accomplished, they presented themselves to the Priest, who brought them to the Door of the Tabernacle or Temple, where they offered the Sacrifices prescribed by the *Mosaic Law*; after which their Heads were shaved, and the

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* *Jos. Antiq. Lib. XXI. Cap. 9. & Lib. XVIII. Cap. 2. & de Bello Jud. Lib. II. Cap. 1.*

Hair thrown into the Fire of the Sacrifice; and then the Priest pronounced them free from their Vow.

The *Rechabites* were instituted by *Jonathan*, the Son of *Rechab*, and comprehended only those of his own Family and Posterity. They were prescribed only three Things; not to drink Wine; not to build Houses, but to dwell under Tents; and not to sow Corn, or plant Vines; which they observed with great Exactness.

The *Herodians* were so denominated from *Herod the Great*. There have been various Opinions in Relation to the Doctrines maintained by this Sect, but the most probable seems to be that they gloried in their Subjection to the *Romans*, and readily complied with them in practising several of the Heathen Customs.*

The *Caraites*, or *Karaites*, thus called from *Cara*, which in the *Babylonish* Language signifies *Scripture*, were a later Sect than any of the former. They distinguished themselves by adhering to the Scriptures, and rejecting the Rabbinical Interpretations, and the *Cabala*, which they would not allow to be of the same Authority as the Laws of *Moses*. They, however, admit them as the Opinions of the former Doctors, and as human Helps for the interpreting, and better understanding of the Scriptures.†

This Sect still subsists; but the modern *Jews* have such an Aversion to them, that they will have no Alliance, nor even Conversation with them. Notwithstanding this, they pass for the most learned of the *Jewish* Doctors. These are chiefly to be found in *Muscovy*, *Poland*, *Crim Tartary*, and other Parts of *Asia*.

The *Scribes* and *Publicans* were not religious Sects; the first were Doctors or Teachers, and consisted of two Sorts, such as taught the Law and Prophets in the Synagogues and Schools, and were therefore called *Doctors of the Law*, *Teachers of the People*, and sometimes *Lawyers*. The other were called *Scribes* of

* See *Prideaux's Conn. St.* Part II. Book 2.

† *Buxtorfi Lexicon Rabbinicum.* p. 2112, 2113.

of the People; and it was their Office to copy the Bible; to serve as public Notaries in the Sanhedrim, and inferior Courts of Justice, and as Registers in the Synagogues. They also wrote Contracts, Bills of Divorce, &c.

The *Publicans* were civil Officers, whose Business it was to collect the Taxes and Tributes imposed by the *Roman Emperors*.

They had also another Sect of Men, called *Masorites*, who were employed in numbering all the Verses, Words, and Letters in each Book throughout the Old Testament. They wrote marginal Notes, in which they observed the various Readings, called *Keri Cetib*; *Keri* signifying the true Reading of the Word in the Margin, opposite to the *Cetib*, or wrong Reading in the Text,

C H A P. III.

Of the Political State of the Jews.

S E C T. I.

Of the PATRIARCHAL GOVERNMENT.

NOtwithstanding the Simplicity of Life observable in the Patriarchs, it is evident, that their Family was a little State, the Father of which enjoyed the Power of a Sovereign Prince; and though the Patriarchs were not distinguished by Titles of Royalty, on Account of their not shutting themselves up in walled Cities, and affecting a vain Parade of Grandeur, yet they had all the Influence and Authority of Kings in their own Family, or little State; for they had Power to bless, curse, cast out, disinherit, and even punish with Death. They concluded Alliances with the neighbouring Princes, and some of them even went to War. The Patriarchs had under their Subjection, not only their Children and hired Servants, but great Numbers of Slaves; of these last *Abraham* had 318 Men born and trained up in his Family, who bore Arms: He must consequently

frequently have at the same Time a considerable Number of elderly Men and Women, and still a much greater Number of Children under his Subjection.

The chief Employment of the Patriarchs was taking Care of their Herds and Flocks, which consisted of Camels, horned Cattle, Asses, Sheep, and Goats, without either Horses or Swine; and in order to preserve their vast Flocks and Herds, they lay under Tents, and shifted their Abode according to the Convenience of Pasture; hence they set such a Value on Wells and Cisterns, in a Country where it seldom rained, and there was no River but *Jordan*. The Patriarchs themselves were inured to Labour, and their Daughters, who may be considered as so many Princesses, not only bore a Share in performing the Work of the Family; but, notwithstanding the great Heat of the Climate, assisted in attending their Flocks, and in drawing and carrying Water.

S E C T. II.

Of the Political State of the Israelites, from the Time of the Patriarchs, to the Institution of Monarchy.

THE *Israelites* were not only under the divine Direction with Respect to the moral and ceremonial Law, but also in Regard to their political Institution. After the Prerogative of Primogeniture ceased, God gave them a political Constitution that had a near Resemblance to it; this was a Kind of Aristocracy: He at the same Time governed them himself by the Law he had given them. This Government has therefore been called a Theocracy. The Divine Being interposed on extraordinary Occasions, and made known his Will by his Prophets; as long as the People faithfully observed his Will, they enjoyed a State of Freedom and Safety; and when they transgressed it, and threw off his Authority, fell into Anarchy, and became a Prey to their Enemies.

The aristocratical State of the *Israelites* began at the Death of *Jacob*, who divided them into twelve Tribes, appointing his Sons, with the two Sons of *Joseph*, to be Rulers or Princes over them; for none of these had Superiority over another. Each Tribe was indeed still under the patriarchal Government, but the

the Whole considered as one Nation was an Aristocracy, since none but the supreme Deity ruled over the whole collective body.

In these early Times, not only Fathers, but all old Men had great Authority. For the oldest Men were chosen Judges in all private Affairs, and Counsellors for the Public; and from the Death of *Jacob*, all Applications and Messages were not sent immediately to the People, but to the Elders of *Israel*.*

Moses afterwards acted for some Time as the Ruler of *Israel*, or as the Viceroy of the Almighty; giving Laws immediately from him: But with Respect to executive Justice, God gave him the following Order, *Gather unto me seventy Men of the Elders of Israel, whom thou knowest to be Elders of the People, and Officers over them—and they shall bear the Burthen of the People with thee, that thou bear it not thyself alone.*† This was the first institution of the Sanhedrim, of which we shall give a more particular Account under the next Section.

Moses also instituted Judges in every City, who governed only the Tribes, out of which they were chosen. These kept their Court at the Gates of the Cities; for as the *Israelites* on being settled in the promised Land, were most of them to be Husbandmen, who would go out into the Fields every Morning, and return at Night, the City Gates were the Places where most People would meet; and on this Account they were the Places for transacting all public and private Business. The *Jews* say, that these Judges were 23 in Number, that they were all to meet to judge in capital Cases, and that three were sufficient in Cases of *Meum* and *Tuum*, and Things of small Consequence.

The Persons who were raised up on extraordinary Occasions to head the Armies of the *Israelites*, and fight their Battles, were also called Judges, as being in a peculiar Manner Judges and Rulers over *Israel*. But none were subject to them, but the Country of the People by whom they were chosen, or to whom God gave them for Deliverers.

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S E C T.

* See *Exodus* xviii. The Word *Elder* afterwards became only a Title of Dignity, in the same Manner as Senator, Seignior, and Alderman, &c. in modern Times.

† *Numb.* xi. 16, 17.

Of the Government of the Israelites under their Kings.

AS the Almighty had given the *Israelites* a political Constitution that was productive of the greatest Freedom, and had allowed them the Liberty of doing every Thing that was not forbidden by the Law; without their being obliged to do more than it commanded, the Introduction of Monarchy was not only inconsistent with this perfect State of civil Liberty, but an Act of Disobedience against their supreme Legislator and Governor. These People, though they were shewn the Consequences of their Folly in the strongest Light, wantonly gave up the most valuable Privileges, and to obtain the Grandeur and Luxury of a Court, exchanged for it the solid and substantial Blessings of Liberty.

The Kings of *Israel* were invested with arbitrary Power, and could put Criminals to Death without the Formalities of Justice, and also levy what Taxes they pleased, solely by their own Authority. They called the People together whenever they thought proper, and constantly kept up a great Number of Forces. *Saul*, in the Beginning of his Reign, maintained 3000 Men; but *David* had twelve Bodies, of 24,000 each, who served monthly by Turns; for all were reckoned Soldiers that were of Age to bear Arms, and that were 20 Years old, and upwards; the whole Body of the People being a Militia ready to assemble at the first Notice. Hence, in the Time of War, they brought into the Field very numerous Armies; for we are told that the Forces of King *Uzziah* amounted to 307,500. But notwithstanding the Power of these Princes, they were as much obliged to keep the ceremonial Law as any private Man, and on their being guilty of any remarkable Breach of the moral Law, the Almighty generally sent a Prophet to reprove them; and if they obstinately persisted in their Errors, they were severely punished either by Sickness, Death, or the ill Success that attended them in whatever they undertook.

Kings in those early Ages lived sparingly; they had more Lands and Herds, more Corn Fields and Vineyards than other People. There were in *Solomon's* Time twelve Overseers distributed

buted through the Land of *Israel*, who each, in their Turn, sent monthly Provisions for his Table; and as these were the Product of the Country itself, there was no Need to buy any Thing, so that, as the Abbe *Fleury* observes, their Gold and Silver, obtained either by Commerce, or from their Enemies, continued laid up, or served for its most natural Use, to make Plate, or Furniture, and hence arose the vast Riches of *David* and *Solomon*.

As the Execution of the Law was naturally invested in the King, he was the supreme Judge, and finally decided all Cases that were brought before him without Appeal: The other Judges were therefore subordinate to him; yet he himself was obliged to account for his Actions to the Prophets, who came with a divine Commission.

The great Court of Justice assembled in an Apartment of the Temple, in order to determine the important Affairs of the Church and State. This Court, as has been already said, consisted of seventy-one Persons, answering to *Moses* and the seventy Elders, who, at least in the later Times of the *Jewish* Monarchy, met in a Rotunda, built half within the Temple, and half without, on Account of its being esteemed unlawful for any one to sit within the Temple. The *Nasi*, or Prince of the Sanhedrim, sat upon a Throne, with the *Abah Beth Din*, Father of the Council, or Vice-president, on his Right Hand, and on his Left the *Chackam*, or Wiseman; the other Elders being ranged on each Side: This was called the Great Sanhedrim, and its Power extended to all Persons and Causes, to a whole Tribe, a Prophet, an High Priest, and, especially in the latter Times of the *Jewish* Monarchy, to the King himself.

The Lesser Sanhedrim was of two Sorts, of which one consisted of 23 Judges, and the other only of three. These Courts sat at the Gates of all the Cities. The first of these extended to capital Cases, and sat with a limited Power on Cases of Life and Death; the other extended only to petty Matters, as pecuniary Mulcts, Whipping, &c. and from these lower Courts Appeals were made to the Great Sanhedrim.

The *Jews* made use of four Kinds of capital Punishments, Stoning; Burning, in which Case the Person was first strangled;

Beheading, and Strangling: Those that were not of a capital Nature were whipping, in which Case they were not to exceed 40 Stripes, and therefore the Whip with which it was inflicted being made with three Thongs, and each Blow consequently giving three Stripes, they never gave a Criminal more than 13 Blows, because 13 of those Blows made 39 Stripes. The other Penalties were Imprisonment, Restitution, Retaliation, and Banishment to the Cities of Refuge, which were six, besides the forty Cities of the *Levites*.

S E C T. IV.

Of their political State from the Time of their Kings to their final Dispersion.

THE political State of the *Israelites* necessarily received considerable Alterations from the Separation of the ten Tribes from the Tribe of *Judah*, which comprehended the two whole Tribes of *Benjamin* and *Levi*; from their frequently relapsing into Idolatry, and embracing the Manners and Customs of the Heathen Nations; and more particularly from their being several Times carried into Captivity, and being obliged to conform to the Customs of the Conquerors.

During the Captivity of the Tribe of *Judah*, the *Jews* enjoyed their own Laws, and appointed Judges of Life and Death, and were at the same Time under *Aichmalotarchs*, or Heads of the Captivity: They even forgot their native Language, and the Form of their Letters. Their vulgar Tongue was the *Syriac*, or *Chaldee*, and none but the Learned understood *Hebrew*: However, they carefully kept their Genealogies. At length, after 70 Years had passed, *Cyrus* gave them their Liberty; many staid at *Babylon*, and in all the Places where they had settled; and of the small Number that returned to their native Country, some few were of the ten Tribes; for in order to people *Jerusalem*, they received all that would come and settle there, but carefully distinguished the true *Israelites* from the Strangers whom they admitted into their Society, and whom in their own Language they called *Giores*, and, in the *Greek*, *Profelytes*.

One of their first Concerns, after their Return, was to separate themselves from Strangers, and to make the Prohibitions of the Law relating to Marriages with Infidels observed. They rebuilt their Temple, and the Walls of *Jerusalem*, and during the Reign of the *Persians*, lived in the Form of a Commonwealth, governed by the High Priest, and the Council of 71 Elders. Plenty was seen again, and they enjoyed a profound Peace and Tranquillity for near 300 Years.

Upon *Alexander's* conquering *Persia*, they continued to live according to their own Laws, under the Protection of the *Macedonian* Kings, as they had before done under the *Persian*; but their Country lying between *Syria* and *Egypt*, they sometimes obeyed the King of one of those Nations, and sometimes the other. *Ptolomy I.* however took *Jerusalem* by Surprise, and carried many of the *Jews* captive into *Egypt*, but observing their Regard for their Religion, and Faithfulness to their Oaths, he put some of them into his Garrisons, and treated them with great Indulgence. *Ptolomy Philadelphus*, his Son, set at Liberty all the *Jews* who were Slaves in his Dominions, and sent great Presents to *Jerusalem*, in order to procure a *Greek* Translation of the Old Testament, which, it is said, was performed by 72 *Jewish* Elders, whence it obtained the Name of the *Septuagint*.

The *Jews* also received considerable Favours from several Kings of *Syria*. *Seleucus Nicanor* gave them the Right of Citizens in the Cities which he built in *Asia Minor*, and *Cæle Syria*, and even in *Antioch*, his Capital. *Antiochus the Great* also established Colonies of *Jews* in *Lydia* and *Phrygia*; in all which Places they were allowed the free Exercise of their Religion, and the Observance of their Law. But as the *Jews* made Morality, and the Worship of the Deity, the principal Objects of their Attention, without engaging themselves in the Study of Oratory, Poetry, and Music; or the polite Arts, as Painting, Sculpture, and Architecture, the *Greeks* soon considered them as an ignorant People, who would learn nothing but their own Law; and as they thought all other Nations but themselves Barbarians, they despised them more than any other Strangers, upon Account of their Religion, which appeared absurd, and too austere. They saw them refrain from Debauchery,

bauchery, not out of Frugality and good Policy, but from a Principle of Conscience; and their Fasts and Distinction of Meats made them considered as churlish, unfriendly, and unsociable. "They live, says a *Greek Philosopher**, separate "from every Body else; having nothing in common with us, "neither Altars, Offerings, Prayers, nor Sacrifices: They "are at a greater Distance from us than the Inhabitants of "Susa, Bactria, and India."

The *Jews* had indeed far greater Reason to dislike the *Greeks*; it was impossible for them sometimes to avoid shewing Signs of Abhorrence at the abominable Ceremonies of *Venus*, *Bacchus*, and *Ceres*, or to listen with Patience to the Genealogies, Amours, and Crimes of their Gods; and this mutual Dislike induced the *Greeks* to proceed to Violence and Persecution. Thus *Ptolemy Philopater*, after he had lost the Battle of *Raphia*, discharged his Wrath upon the *Jews*, and several of the succeeding Kings of *Syria* followed his Example; and particularly *Antiochus Epiphanes*, who defiled the Temple by offering a Sow upon the Altar of Burnt-Offerings, carried on the greatest Persecution against them they had ever known; when many of the *Jews* apostatized from the Laws of God: Multitudes of them, however, suffered Martyrdom, and gave up their Lives rather than violate their Consciences.

The *Jews*, however, at last took up Arms to defend themselves against the *Syrian* Princes, and having recovered their Liberties flourished under their *Asmonean* Kings for about fourscore Years; but at the End of that short Period, being conquered by *Pompey*, they became tributary to the *Romans*. But after the Defeat of *Brutus* and *Cassius*, the *Parthians* taking Advantage of the Weakness of *Marc Anthony*, who was Governor of the East, made themselves Masters of *Syria* and *Palastina*. The *Jews* had for above 20 Years been plundered by the *Romans*, and they were still exposed to cruel Ravages, by many Armies of different Nations passing through their Country, and by the Incursions of the *Arabians*, and others of their Neighbours. They were soon, however, brought again under the *Roman* Government, when they recovered themselves a little under *Herod*; but he destroyed the Succession of their High Priests.

* *Philosf. Vit. Apol. Lib. V. c. 11.*

Priests. At his Death, his Sons kept only a Part of his Kingdom, and that only for a short Time. *Judea* had now *Roman* Governors, and in this State they continued till the Destruction of the Temple under *Vespasian*. After this Time *Judea* was comprehended under the Government of the Proconsuls of *Syria*. Vast Multitudes of them dwelt in their own Country, 'till the Reign of *Adrian*, when they revolted, and made War against the *Romans*, in which the Generality of them perished miserably, and the rest were entirely dispersed.

In these later Times the Manners of the *Jews* became excessively corrupt: They placed great Part of their Religion in the idle Traditions of the *Pharisees*; “ became ridiculously “ proud of their Descent from *Abraham*, and elated with the “ Promises of the Messiah’s Kingdom, which they imagined “ would abound with Victories, and temporal Prosperity. They “ were selfish, avaricious, and sordid, especially the *Pharisees*, “ who were in general great Hypocrites: They were wavering “ and unfaithful, always ripe for Sedition and Revolt, under “ the Pretence of casting off the Yoke of the *Gentiles*. In short, “ they were violent and cruel, as appears by what they made “ our Saviour and his Apostles undergo, and the unexampled “ Injuries they did one another, both in the Time of the civil “ War, and the last Siege of *Jerusalem*.”*

CHAP. IV.

Of the Religion of the later Jews.

IN the Time of our Saviour, the *Jews* had, in a Manner, entirely defaced their Religion by their oral Traditions, which they pretended were of equal Authority with the written Law. These they maintained were given to *Moses* by God himself, when he received the Law on Mount *Sinai*. He had then, they say, strict Orders to commit the Law to Writing; but the Interpretation of it he was to deliver only by Word of Mouth, to be preserved in the Memories of Men, and to be

* Abbe. *Fleury*’s History of the *Israelites*.

thus transmitted from Generation to Generation. Yet these Traditions, which were greatly multiplied by the *Pharisees*, and others, mostly consisted in ridiculous Niceties, and minute Observances, could be of no other Use but to divert their Thoughts from those eternal Obligations, those invariable Rules of moral Rectitude, which are the essential Parts of all true Religion. To give a short Specimen of these Trifles; they consisted in the Solution of the following Cases of Conscience, and of many thousand others, equally puerile; Whether it be lawful to ride an Ass to Water on the Sabbath-day? or whether it must be led by the Halter? Whether it be permitted on that Day to write as many Letters of the Alphabet as will make Sense? Whether one may walk on the Sabbath-day over new sown Land, because one runs a Hazard of taking up some Grains with the Feet, and consequently of sowing them? If it be lawful to eat an Egg laid on the Sabbath, the same Day? In Relation to the purifying a House from the old Leaven; If it be lawful to keep pasted Paper, or any Plaister that has Flour in it? Whether it be lawful to eat what has been dressed with the Coals that have burnt the old Leaven? and, If they ought to begin again with the Purification of a House, if a Mouse should be seen running across it, with a Bit of Bread in its Mouth?

The like Kind of low Traditions, which entirely defaced the Majesty of the divine Law, were continually encreasing till the Middle of the 2d Century of the Christian Æra, when they were arisen to such a Bulk, as to exceed the Possibility of being any longer preserved in the Memory of Man; on which Rabbi *Judah*, Rector of a Jewish School at *Tiberias* in *Galilee*, and President of the Sanhedrim in that City, methodically digested under proper Heads all that had been hitherto delivered to them of their Law and Religion, by Tradition, from their Ancestors, and this Book, which was called the *Mishnah*, was received by the *Jews* with great Veneration. It was studied by all their Men of Learning, and particularly by those of *Judea* and *Babylon*, who at length employed themselves in writing Comments upon it, which they call the *Gemara*, or Compliment, because they contain a full Explication of the *Mishnah*; both of which together are called the *Talmud*. That made by the *Jews* of *Judea*,

Judea, is called the *Jerusalem Talmud*; and the other made by the *Jews* of *Babylon*, the *Babylonish Talmud*. The former was completed about the Year 300, and is published in one Folio Volume; and the other published about 200 Years after, in the Beginning of the 6th Century, and contains twelve Folio Volumes.

By these two *Talmuds*, both the Law and the Prophets were in a Manner juttled out, while they contained the whole of the *Jewish* Religion: However, the *Jerusalem Talmud* being obscure and difficult to be understood, is not now much regarded by them, and therefore the *Babylonish Talmud* is that which they chiefly follow. Thus they resolve all their Faith, and all their Religion, out of Doctrines falsely pretended to be brought from Heaven. And though this Work contains some of the most horrid Impieties, and grossest Absurdities, yet no one can pretend to be a Master in their Schools, or a Teacher in their Synagogues, who is not well instructed and versed in it.

Of this *Talmud*, *Maimonides* made an Abstract, which contains only the Resolutions or Determinations made in it, on every Case, without the Descants, Disputes, absurd Fables, and other Trash, under which they lay buried in that vast Heap of Rubbish. This Work is entitled *Yad Hachazakah*, and is justly admired for the Clearness of the Stile, and Method in which it was composed. *Maimonides* is therefore justly esteemed by the Christians, the best of *Jewish* Authors.

From these Books, as has been already observed, the modern *Jews* derive their Superstitions; and as the Offering of Sacrifices, which made so considerable a Part of the *Mosaic* Law, ceased with the Destruction of *Jerusalem* and the Temple under *Vespasian*, their Religion has but a very small Resemblance to that of *Moses*; but though they have crucified the Messiah, they still expect his Coming, and are still blind to the Evidence of his divine Mission. However, they will at last be convinced, they will own the Authority of the Saviour of the World, and rejoice in him as their Lord and ours, if the prophetic Parts of Scripture be rightly understood.

OF THE D. A. S. M.

PAGANISM:

OR, THE

MYTHOLOGICAL HISTORY

OF THE

HEATHEN GODS and GODDESSES.

INTRODUCTION.

NOtwithstanding the universal Voice of Nature loudly proclaims the Existence and Providence of one supreme Being, and some among the Heathens who examined into the Reason and Nature of Things, acquired some just Ideas of God, of Providence, of a future State, and of the Duties arising from our Relation to and Dependance on God and one another; this was not the Case of many, but Mankind in general neglecting to seek after the Knowledge of God, wherein the highest Honour and Dignity of their rational Nature consisted, degenerated into gross Ignorance and Idolatry, *changing the Glory of the incorruptible God into an Image made like to corruptible Man, and to Birds and four-footed Beasts, and creeping Things.* † And though it is our Happiness to live in an Age of great Light, where the Knowledge and Worship of the true God is promoted, it is far from being unnecessary or unentertaining to take a retrospective View of those early Ages, wherein *Pagan* Superstition began, and have since prevailed, thro' so great a Part of the known World.

The Religion, or rather Impiety, of the Pagan or Heathen Nations, is properly called *Pollytheism*, or the acknowledging a

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† *Rom. i. 23.*

Plurality of Gods, for their Number was almost infinite. It is also called Idolatry, because they worshipped their Divinities by various Representations, called Idols, or Images.

Historians differ as to the precise Time, Nation, or Family, whence Idolatry took its Rise: Some imagine that *Ninus*, the first *Affyrian* Monarch, was the first Inventor of an Idol; that this Statue, or Image, was called *Bell*, afterwards *Baal*, and intended to perpetuate the Name and Memory of his Father *Belus*, or *Nimrod*. But as the Name *Bell* imported among the *Affyrians* Lord and Ruler, it was soon deemed a sacred Name, as *Jehovah* and *Adonai* in Scripture, *i. e.* Sovereign Ruler. At length this Appellation was changed among the *Greeks* for that of *Jupiter*, or *Jove*; so that *Jehovah*, *Bell*, and *Jupiter* signified the same Thing; according to which the *Babylonians* were the first Idolators.

Other Historians, *viz.* *Eusebius*, *Lactantius*, and *Cassian*, mention it as their Opinion, that it commenced in *Egypt*, in the Family of *Ham*, whose two Sons abandoning themselves to foolish Imaginations, sought out sensible Objects to whom they might offer a superstitious Veneration. Whether of these Opinions is best supported, we shall not attempt to determine; whether it first began in *Affyria*, *Chaldea*, or *Egypt*, the dire Contagion soon extended itself through the Nations of the *Phenicians*, *Ethiopians*, *Egyptians*, *Syrians*, *Persians*, *Grecians*, and *Indians*; and as, with Respect to Nations, it became general, so in Process of Time almost every Thing became deified, as the Worship of Angels and Spirits, of heavenly Bodies, of Idols and Images, of Animals, of inanimate Things, of the Modes and Substances of Things, of Heroes, and even of evil Spirits.

Before we proceed farther, we shall just premise the general Account of the Deities peculiar to several Nations in the earliest Ages of the World.

C H A P. I.

Of the Origin and Progress of Idolatry, from the Creation of the World to the Birth of CHRIST, where the Deities of the Syrians, Phenicians, Egyptians, Canaanites, Greeks, Romans, and other Nations in that Period are considered.

SOON after the Sin of *Adam*, Blindness, Ignorance, and Superstition crept in upon the Minds of his Posterity; and *Cain* and his wicked Race carried the Defection still farther. He went out from the Presence of the Lord;* and 'tis probable he, or his Offspring, did set up Societies separate from the true Church, which continued in the Race of *Seth*; tho' we have few Footsteps of Idolatry in the Antediluvian World. After the Flood it made considerable Progress, especially after the vain Attempt of building the Tower of *Babel*, and the Confusion of Languages, judiciously inflicted.

This Confusion happened about the one hundred and second Year after the Flood. The Posterity of *Nimrod* carried Idolatry to *Chaldea*, *Babylon*, &c. the Offspring of *Cham*† into *Egypt*, and other Parts of *Africa*. It is yet more certain, that *Abraham's* Progenitors *Terah*, *Nabor*, and *Haran*, served other Gods.‡

Dr. Owen divides the whole of idolatrous Worship into *Sabaism* and *Hellenism*. The former consists in the Worship of Sun, Moon, and Stars, and the Host of Heaven: The latter is what the *Greeks* and *Romans* added, viz. the Veneration of great Men dead and gone, and of Demons. The former is deemed the most ancient, as before hinted, yet it appears probable, that a few Ages after the Flood, the Nations who were Strangers to the Commonwealth of *Israel*, began to adore their great Men, the Founders of their Empire, as *Noah*, *Cham*, *Misraim*, and others.

Dr.

* *Gen.* iv. 26. † *Gen.* ix. 23, 24, 26, 27. ‡ *Josh.* xxiv. 2, 14, 15.

Dr. Prideaux gives his Thoughts of the Rise of Idolatry thus :* “ The true Religion, which *Noah* taught his Posterity, was that which *Abraham* practised, the worshipping of one God, the supreme Governor of all Things, thro’ a Mediator. For the Necessity of a Mediator between God and Man, was a general Notion, which obtained among all Mankind from the Beginning, from being conscious of their own Meanness, Vileness, and Impurity : They could not conceive how it was possible of themselves alone to have Access to the all-holy, all-glorious, and supreme Creator and Governor of all Things : They considered him as too high and too pure, and themselves too low and polluted for such a Converse ; and therefore concluded there must be a Mediator, by whose Means only they could make any Address to him, and by whose Intercession alone any of their Petitions could be accepted of. But no clear Revelation being then made of the Mediator whom God appointed, because as yet he had not been manifested in the World, they took upon them to address him by Mediators of their own chusing. And their Notion of the Sun, Moon, and Stars, being, that they were Habitations of Intelligencies, which animated their Orbs in the same Manner as the Soul animates the Body of Man, and were Causes of their Motion ; and that these Intelligencies were of a middle Sort between God and them : They thought these the properest Things to be Mediators between God and them ; and therefore the Planets being the nearest of all those heavenly Bodies, and generally looked

* We think this Account of the Rise of Idolatry the most plausible of any we have met with. The ancient wise Heathen did, no Doubt, look upon the glorious Luminaries of Heaven, not only as the Works, but as the Residence of some Divinities, and accordingly had a particular Regard to them in their Manner of Worship. But that they addressed them at any Time under the Notion or Character of Mediators does no where appear, nor has the Dean at all attempted to prove ; the Doctrine of a Mediator is peculiar to Christianity, and was first taught by CHRIST himself in these Words, *Whatsoever ye ask of the Father IN MY NAME, he will give it you*---Hitherto ye have asked nothing in MY NAME. *John* xvi. 23, 24. It is also plainly here introduced as not necessary in the Nature of Things ; and it is remarkable that the one only Form of Prayer which Christianity has prescribed (and which has been always allowed to be a Standard, or Pattern, for others) is directed to be addressed immediately to the divine Being, without the least Mention or Hint of any Mediation whatsoever.

on to have the greatest Influence on this World, they have made Choice of them, in the first Place, as their Gods Mediators, who were to mediate with the supreme God for them, and to procure from him Mercies and Favours, which they prayed for; and accordingly they directed divine Worship to him as such." And here began all the Idolatry that has been practised in the World.

Though *Hellenism* consists principally in the Worship of dead Men, yet *Plato* owns the first Inhabitants of *Greece* only worshipped the Sun, Moon, and Stars: And others assert, that neither the ancient *Egyptians* nor *Phenicians*, nay, nor even the *Greeks*, had any Images for a long Time, nor Temples, nor was any Mention made of those Gods, or Heroes, since called *Jupiter*, *Saturn*, *Neptune*, *Apollo*, *Juno*, nor *Bacchus*, nor any other Male or Female Deity, tho' afterwards owned both by *Greeks* and *Barbarians*.

The *Persians* also preserved their Worship free of Images, had neither Altars, Temples, or Statues, and laughed at those who worshipped the Gods in such a Manner. They sacrificed on the Tops of the Mountains to the King of Heaven, whom they called *Jupiter*; they disdaining to take their Gods from among Men, as the *Greeks*.

Plutarch says, King *Numa* forbade the *Romans* to represent God in the Form of Man, or Beast, nor was any admitted among them for the Space of one hundred and sixty Years; and according to their Representations of God, there could be no Access to him but by the Mind, raised and elated by divine Contemplation: And it was *Tarquinius Priscus* who introduced Images into *Rome*, in Imitation of the *Greeks*; and they were first introduced into *Greece* on the Invention of Painting and Sculpture, frequently made of very coarse Materials, Earth, &c. afterwards painted with Vermilion; but after that they carved Wood, and engraved Stone, and even Trunks of Trees were worshipped as Gods.*

Indeed the Gentiles did not consider their most curious Statues as real Gods, but as Emblems of those Deities they worshipped.

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* *Isaiab* xliv. 14, 18.

The *Greek* and *Roman* Idolatry took its Rise from that of the *Egyptians*, *Phenicians*, and *Syrians*; it being well known, that Religion as well as Learning had its first Origin in the East; therefore we shall first explain the State of Idolatry in the Eastern Countries, and particularly of their Idols.

TERAPHIM is the most ancient Name given to Idols in the Scripture.* It is supposed they were formed of human Shape. The *Hebrew* Word *Teraphim*, is in our Language rendered Image.

The *Teraphim* probably was not used by *Laban* for Magic Divination; but that they were afterwards made use of for that End appears from *Ezekiel* xxi. 21. *For the King of Babylon stood at the Parting of the Way to use Divination; he consulted with Images, (in the Hebrew) Teraphim.* *Zech.* x. 2. *The Idols, or Teraphim, have spoken Vanity.* And the *Teraphim* some imagine to have been a Kind of domestic Gods; the same called *Lares* by the *Latins*. *Laban* calls them his Gods, not his Gods. Mr. *Jurieu* conceives they were the Images of *Noah* and *Shem*, of *Noah* as the common Father of the World after the Flood, and of *Shem* as the Patriarch of the Family.

Next to the *Teraphim*, the History of the Old Testament mentions the Golden Calf worshipped by the *Israelites* in the Wilderness, at the Foot of Mount *Horeb*, when but a few Days before they had heard the awful Voice of God forbidding the Worship of Images. It is questioned if this Image had the Figure of a Calf or an Ox. In *Exodus* xxxii. it is called a Calf, and in *Psalms* cvii. and cxx. an Ox; *They changed their Glory into the Similitude of an Ox that eateth Grass.* Probably it might at first be of the Size of a Calf, afterward enlarged to the Figure of an Ox full grown. The *Jews* say it weighed 20 Quintals of Gold, or 225 Talents. As to this Part of Idolatry, the *Israelites* are not said to be the first Inventors, but to have borrowed it from the *Egyptians*, having lived about 200 Years in *Egypt*.† And this may lead us to consider a little more particularly

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* *Gen.* xxxi. 19.

† *Joshua* commands them to put away the Gods which their Fathers served on the other Side of the Flood, and in *Egypt*; and serve the Lord. *Josh.* xxiv. 14.

CHAPTER II.

Of the Idolatry of the Egyptians.

THOUGH the *Egyptians* were reputed the wisest among the Gentiles, yet they appear most senseless and ridiculous in the Objects and Manner of what is, though very improperly, called religious Worship.

How contemptible does it appear to adore Sheep, Cats, Bulls, Dogs, Cows, Storks, Apes, Birds of Prey, Wolves, and several Sorts of Oxen, as the *Egyptians* did, under whatever Pretence: Many of the Heathens ridiculed this Kind of Idolatry; *Lucian* says, if you go into *Egypt*, you will see *Jupiter* with the Face of a Ram, *Mercury* as a fine Dog, *Pan* is become a Goat, another God is *Ibis*, another the Crocodile, and another the Ape. There many shaven Priests gravely tell, that the Gods being afraid of the Rebellion of the Giants, they assumed these Shapes. They mourn over the Sacrifices; but if *Apis*, their great God, dies, which is no other than an Ox, chosen out of the Flock, no Body is so profane, as they esteem it, as not to shave his Head and mourn.

Each City and District in *Egypt* entertained a peculiar Devotion for some Beast or other: The City *Lentopolis* worshipped a Lion; the City *Mendex*, a Goat; *Memphis*, the *Apis*; *Heliopolis*, the *Mnevis*; and the People in the Lake *Myris* ador'd the Crocodile. These Animals were maintained in or near the Temples with delicate Meats, were bathed, anointed, perfum'd, had Beds prepared for them, and the ones kept, like Misses, for their Use, and when any of them happened to die, they prepared sumptuous Funerals for them.

This Idolatry had Footing in *Egypt* in the Time of *Moses* and the Patriarchs; therefore *Moses* religiously refused *Pharaoh's* Permission for the *Israelites* to sacrifice in the Land of *Egypt*: *Shall we sacrifice to the Lord our God the Abomination of the Egyptians before their Eyes; shall they not stone us; that is, if we sacrifice in Egypt Oxen, Sheep, or Goats, which are the Gods of the Egyptians, they will massacre us.*

The *Egyptians* had a Veneration for all Oxen, yet two were celebrated among the rest; the first, called *Apis*, had his chief Temple and Residence in the City *Memphis*, called by the *Jews* *Muph*; the second, called *Mnevis*, resided at *Heliopolis*, (that is, the *City of the Sun*) called by the *Jews* *On*, where *Pontiphera*, in *Moses's* Time, was High Priest.

They were exceeding superstitious in the Marks of their God *Apis*; his Body must be black, a Spot on his Forehead, an Eagle on the Back, a Crescent on the Side, and when found in near Resemblance of these Marks, was with great Joy conducted to *Memphis*, and placed in a rich Temple. Once a Year they celebrated a Feast in Honour of his Birth for seven Days, during which Time they said the Crocodiles did no Harm to any Thing. *Pliny* says the *Egyptians* believed them to have a miraculous Conception, and that they looked on their various indifferent Actions ominous of Good or Evil to particular Persons, and presaged Things to come: If a great Person died, it was imputed perhaps to a particular Turn of the Head in this God. When he appears abroad, he is attended with a Guard, and with a great many Children, singing Verses to his Praise, and People paid a singular Devotion to him; they sacrificed Victims, especially red Oxen, and the Women paid a most obscene and ridiculous Homage.

Historians relate, that *Cambyfes*, upon his Return from his unsuccessful *Ethiopian* Expedition, found the *Egyptians* rejoicing in the City *Memphis*, because they had found *Apis*; the Emperor conceiving that they mocked him, commanded *Apis* to be brought into his Presence, and laughing at such a foolish Deity, wounded him with his Sword, and ordered the Priest to be whipped. The *Egyptians* esteemed this a very ominous Fact, and pretend that Madness was inflicted by the Gods on *Cambyfes*; and because *Apis*, when killed, was thrown to the Dogs, the *Egyptians* erased the Dogs out of the Catalogue of their Deities.

What was signified by this monstrous *Egyptian* Idolatry, is not easy to conceive, many Fables have been invented to palliate its Enormities, and whilst some turn it into Allegory, others assert the *Egyptians* worshipped this Beast for its Use in Agri-

Agriculture; the Sheep for their Wool; the *Ibis* for its Use in Physic; the *Ichneumon*, because it used to eat the Crocodiles; and the *Crocodiles*, because they rendered the Passage of the *Nile* very dangerous, and a Terror to their Enemies that might attempt to pass the River, and pillage their Country.

The *Egyptians* assigned to their Gods certain Animals, as their Figures or Representatives, and thus they were introduced into their Temples, as Images have since been into some Christian Churches. *Herodotus* says these were esteemed in some Degree sacred, and the *Egyptian* Men and Women reckoned it an Honour to have the Feeding of those Animals committed to their Care, wherein the Son succeeds the Father, as an hereditary Privilege. To these Beasts every Citizen pays his Vows, whereby they do Homage to that God to whom the Beast is consecrated. To the same Purpose, *Plutarch* says, they hold *Apis* to be the living Image of *Osiris*.

Mr. *Lucas* informs us, that the Pictures or Images of their Beasts were engraven in Stone at their Doors, and several interior Places of the great Labyrinth, called the Palace of *Charon*, at the South Extremity of the Lake *Mæris*; hence he conceives that Labyrinth to have been a Kind of Pantheon, in Honour of all the Divinities of *Egypt*, and especially dedicated to the Sun.

Osiris and *Isis*, according to *Herodotus* and all the Antients, were two great Divinities of the *Egyptians*, and worshipped as such throughout all the Country, and almost the whole Mythology of that antient People is included in what their Priests fabled of them. What throws a great Obscurity over their History is, that sometimes they considered them as Persons who had formerly governed *Egypt* with a great deal of Wisdom and Prudence; at other Times, as Beings of an immortal Nature, who had framed the World, and ranged Matter in the Form which it still retains. Those who make *Isis* and *Osiris* to be human Persons are all agreed that they were Brother and Sister, but they differ about the Parents. *Plutarch* conceives that by *Osiris* the Sun is to be understood; and *Macrobius* confirms this, adding, that *Osiris* in the *Egyptian* Language signifies *many eyed*,

or *seeing clear*; and *Isis*, the Ancient, or the Moon. Of these the following Account is given us by Mr. *Banier*.

“ The *Egyptians* seeing Good and Evil every where prevalent in the World, and not being able to conceive a Being essentially good, to be capable of permitting Evil, far less to be the Author thereof, were the first who invented two Principals, the one good, the other bad, and introduced this Error, which hath since made such Progress. They represented the good Principle under the Name of *Osiris*, and the bad one under that of *Typhon*.”

Plutarch, in his Treatise of *Isis* and *Osiris*, says three Qualities were acknowledged in the good Principle, of whom the one performed the Office of a Father, and this was *Osiris*; the other that of Mother, who was *Isis*; lastly, that of Son, which they called *Orus*: And as they worshipped the Sun under the Character of *Osiris*, the first Object of their Idolatry; and the Moon, on Account of her eternal or antient Birth, under the Appellation or Representation of *Isis*, so they worshipped all Nature under the Symbol of *Pan*, (the Word in *Greek* signifies *all*) who was one of the great Gods of *Egypt*, honoured especially at *Bubastis* and *Mendez*; his Worship was carried into *Greece* by the *Egyptian* Colonies, was remarkably famous in *Arcadia*, and at last the Worship of this God extended to *Rome*, where Festivals were celebrated to his Honour.

It may be proper to observe that *Osiris*, according to *Banier*, is the same as *Misraim*, the Son of *Cham*, who peopled *Egypt* some Time after the Deluge; and Dr. *Cumberland*, Bishop of *Peterborough*, says, *Misraim*, the Son of *Cham*, Grand-child of *Noah*, was the first King of *Egypt*, and Founder of their Monarchy; and that *Osiris* was an appropriated Title, signifying the Prince, and *Isis* is *Isbah*, his Wife.

Diodorus Siculus, who has transmitted down to us with great Care the most antient Traditions of the *Egyptians*, asserts this Prince is the same with *Menes*, the first King of *Egypt*; perhaps at his Apotheosis his Name was changed to that of *Osiris*, according to some Historians. As the Images of *Osiris* were very resplendent to represent the Beams of Light from the Sun, so in their Hymns of Praise, they celebrate him as resting in the Bosom of the Sun.

We shall conclude this Account of *Osiris* and *Isis* with some Inscriptions. found on antient Monuments; which shews in a few Words what Sentiments concerning these Divinities were entertained by the People who had adopted their Worship.

For OSIRIS,

As mentioned by *Diodorus Siculus*,

Saturn, the youngest of all the Gods, was my Father, I am Osiris.

I am the first born Son of Saturn, sprung from an illustrious Pedigree, and from noble Blood, Cousin to the Day: There is no Place where I have not been; and I diffused my Blessings with Munificence over all the human Race.

For ISIS.

I, Isis, am the Queen of this Country, and I had Mercury for my Prime Minister: None had Power to hinder the Execution of my Orders. I am the eldest Daughter of Saturn, the youngest of the Gods, the Sister and Wife of Osiris, and the Mother of King Orus.

I am she who rise in the Dog-Star: Rejoice, O Egypt, thou that hast been to me instead of a Nurse and Mother.

On another, on a Marble, found at *Capua* are the Words:

To thee, O Goddess Isis, who art one and all Things, Arinus Babbinus makes this Vow.

The third, according to *Plutarch*, was at *Sais*, engraved upon the Pavement of *Minerva's* Temple, which they take to be *Isis*.

I am all that have been, that is, and that shall be, and none among Mortals has hitherto been able to take off my Veil.

In doing thus, says *Plutarch*, they imprint absurd and blasphemous Opinions of God, tending to Atheism and Impiety. In
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another Place he complains that the *Egyptians* worshipped and honoured those very Beasts as if they were Gods, and exposed their divine Service to Ridicule.

Thus *Plutarch*, though a Heathen, wrote as a moral Philosopher, and as he lived in the Time of the Emperor *Trojan*, it is probable he had read some of the sacred Scriptures, which long before had been translated into *Greek*, and the World began to be ashamed of the absurd and foolish Worship of the Heathens: Indeed they were not equally absurd or superstitious in different Parts of *Egypt*; those of *Thebais*, whose Religion was much purer than that of the other *Egyptians*, are exempt from many of these Superstitions, according to the Account of *Vossius*, for they acknowledge not any mortal God, admitting for the first Principle only the God *Cneph*, who has no Beginning, and is not subject to Death; yet even this first Principle was represented at *Diospolis* under the Figure of a Man, who had a Plume of Feathers upon his Head, and held in his Hand a Sceptre and a Girdle, and out of his Mouth came an Egg, whence sprung *Phta*, or the World: But their Superstition centered here, whilst many Parts of *Egypt* paid a superstitious Veneration to Animals, and Images of unnatural and ridiculous Forms.

It is presumed that many of the monstrous Figures under which many of the *Egyptians* represented their Gods, were partly owing to the Reveries of their Philosophers, who believed the Transmigration of Souls; or the Product of Imagination of Painters and Sculptures, but principally the Effect of Priestcraft, and that in the earliest Times, as has been before-mentioned.

In Imitation of the *Egyptian* Idolatry, it is supposed, *Aaron* made a golden Calf in the Wilderness; and *Jeroboam* those of *Dan* and *Bethel*, and set them up there as the Gods who had brought them out of the Land of *Egypt*.

The Feast of the golden Calf is another Thing we shall remark; *Moses* records that when *Aaron* saw it, he built an Altar before it, and made Proclamation, and said, *To-morrow is a Feast to the Lord. And they rose up early on the Morrow, and offered Burnt Offerings, and brought Peace Offerings: And the People sat down to eat and to drink, and rose up to play.* Exodus

xxxii. 5, 6. 'Tis highly probable that at this Feast they sacrificed after the Manner of the *Egyptians*.

Herodotus gives an Account of a solemn Feast which the People of *Egypt* celebrated at a Place called *Bubastis*, in Honour of the Goddess *Diana*. To her, he says, they offer many Sacrifices, and while the Victim is burning, they dance and play a hundred Tricks, and drink more Wine than in the whole Year beside; for there convene hither about 700,000 Men and Women, besides Children; and in another Feast of theirs to the Goddess *Isis*, they used such impure Rites as he did not think lawful to be named. *Aaron's* Feast of the golden Calf seems to have been in Imitation of this.

To the same Feast and Custom *Amos* may have a Relation: *Ye have born the Tabernacle of Molock and Chiun, your Images.* Amos v. 26. It being a Custom among the Heathens to carry their Idols in Pomp at their publick Feasts, under portable Tabernacles, such as even in later Times they called, at *Rome*, *Tenſæ, Vehicula Deorum*, Shrines for their Gods.

'Tis not our Design to treat in this Chapter of all the Gods whom *Egypt* worshipped, most of them having been known to the *Greeks* and *Romans*, who have intermixed, with their History, Fables which the *Egyptians* knew nothing of; we shall therefore conclude this Chapter with observing, that *Herodotus* speaks sometimes of eight, and sometimes of 12 great Gods worshipped by the *Egyptians*. At the Head of their List they put *Vulcan* and *Vesta*, that is the Fire; then *Saturn*, *Rhea*, *Ceres*, *Neith*, *Minerva*, the *Nile*, (or rather the Ocean, for that River was so called of old) *Jupiter*, *Juno*, *Mars*, *Hammon*, confounded afterwards with *Jupiter*, and lastly, a third *Jupiter*, surnamed *Uranus*, or the celestial: After these, called great Gods, they had an almost infinite Number of Demi-Gods, of which we shall speak occasionally; as also of the Worship of some particular Animals.

C H A P. III.

Of the Gods of the Phenicians.

THERE is an antient Tradition of the Cosmogony of the Phenicians, wrote by *Sanchoiathon*, and translated by *Philo-Biblius* in the Reign of the Emperor *Hadrian*, which Fragment was preserved by *Eusebius*; but as some Objections are made to its Authority, we shall therefore give only a short Quotation, and refer the Reader to *Eusebius*.

“He says the Principle of the Universe is a dark and windy Air, or a Wind made of dark Air, and a turbulent Evening Chaos: These Things for a long Time had no Bound nor Figure, but when this Wind fell in love with his own Principles, and a Mixture was made, that Mixture was called Desire, or Cupid. This Mixture completed was the Beginning of the making of all Things, but that Wind did not know its own Production; and of this Wind was begotten Mot, which some call Mud, and of this came all the Seed of this Building, and the Generation of the Universe. But there were certain Animals which had no Sense, out of which were begotten intelligent Animals, and were called *Zophefanin*; that is, the Spies, or Contemplators of Heaven, and were form’d alike in the Shape of an Egg. Thus shone out of Mot the Sun and the Moon, the less and greater Stars.” Such, says *Eusebius*, is the Phenician Generation of the World, which banishes Divinity, and introduces Atheism.*

From the Authority of *Banier*, and other Historians, we learn, that the Gods of the Egyptians were adopted by the Phenicians; that it spread in these two Countries much about the same Time, and it was propagated by the Phenicians into the East, into the Places inhabited by the Posterity of *Sem*, into *Chaldea*, *Mesopotamia* adjacent, and in the West, where the Posterity of *Japhet* had their Residence, that is to say, *Asia-Minor*.

* It is very plain this ridiculous, unintelligible Jargon of *Sanchoiathon* is borrowed from *Moses*’s Account of the original Formation of the World; and indeed so is the general Cosmogony of all heathen Authors, who have made it still more mysterious, and veiled it over with Fable.

Minor. One principal Reason assigned was, that they were the first who carried on Traffic and Navigation; and some Traces of them are found in almost every Island of the *Mediterranean*.

Beside many of the *Egyptian* Gods, *Dagon* was one of the most celebrated Divinities among the *Phenicians*, as well as the *Philistines*.

The Original of this Word is very ancient. *Celus* (says *Sanchoniathon*) had many Sons, among the rest *Dagon*; so called from the Word *Dagan*, which in the *Phenician* Language signifies Wheat: As he was the Inventor of the Plough; and taught Men the Use of Corn for Bread, he was called *Arotrius*, i. e. *Jupiter the Plougher*, the God of *Ashdod*, a City of the *Philistines*, called by the *Greeks* *Arotos*. We hear of this Idol in the Book of *Judges*, Ch. xvi. v. 23. *The Lords of the Philistines gathered themselves together, to offer a great Sacrifice to Dagon, their God; and they said, our God hath delivered our Enemies into our Hands.*

Various have been the Conjectures about the Form of this Deity: According to fabulous Accounts, he was of the Form of a Fish upward, and a human Figure, from the Thigh downward; but the Scripture gives us a better Account, 1 *Sam.* v. 2, 5. *The Philistines took the Ark of God, and brought it into the House of Dagon, and set it by Dagon. When they of Ashdod arose early in the Morning, behold Dagon was fallen with his Face to the Earth, before the Ark of the Lord! And the Head of Dagon, and both the Palms of his Hands were cut off, and only the Stump of Dagon left.* Here then is a Head, Hands, and Trunk; and the *Septuagint* adds Feet.

Whatever was his Form, it is certain, he was in high Veneration in all the Country of the *Phenicians*, and his Temples were magnificent.

And, from *Lucian*, we find, the *Phenicians* had adopted the Image of *Derceto*, represented by the unnatural Form of half Woman, and from the Knees downward, like the Tail of a Fish; and it is thought by some Historians this occasioned the general Opinion, that *Dagon* before-mentioned was a Male, half Man, and half Fish. She was worshipped in *Arcadia*, and had a Temple in the City of *Phigale*.

Hence arose that absurd Superstition, that they durst not eat Fish of any Kind, lest they should feed on their Deities, or of-

send them. *Xenophon*, speaking of the River *Calus*, says, it was full of great, tame Fishes, which they worshipped as Gods, and would not suffer any Hurt to be done to them, or to Pigeons, worshipped under the Character of *Semiramis*, fabled *Derceto's* Daughter.

The *Philistines* had also a God called *Cabires*, or *Caberi*, worshipped chiefly at *Samothracia*, *Berithus*, and *Damascus*. This Name was held so sacred among them, that it was deemed a Crime to make a frequent or common Mention of it.*

All Historians agree, that the *Phenicians* distinguished themselves for Invention and Superstition, in relation to their Gods; so that in these early Ages, in Time of War, Famine, or any public Calamity, they offered Sacrifices to their Gods: And *Bannier* informs us, they exceeded other Nations, even the *Egyptians*, so much, that they became as a Model of the *Greek*.†

S E C T. II.

Other Gods of the Phenicians and Syrians, some of which are mentioned in the Scripture only.

ASTARTE, or ASHTAROTH; THAMMUS, or ADONIS.

ASTARTE was the great Divinity of the *Syrians*, the *Phenicians*, and the *Philistines*. The Learned agree she is the same as *Venus* among the *Greeks*.

The Scripture stiles her *Ashtaroth*;‡ and at other Times, the Deity, or Abomination of the *Zydonians*. *Cicero*, and other Historians of *Pagan* Theology, call her the Daughter of Heaven and of Light. The Prophet *Jeremy* calls that Goddess the Queen of Heaven.¶ In other Places she is designed meerly by the

* *Moreri*.

† *Phenicia*, a Subdivision, or Province of *Syria*, situated on the *Levant*, on the Confines of *Palestine*, to whom these Gods were most common or peculiar.

‡ *Judges*, ii. 13.

¶ This Title is what agrees to *Astarte*, who, among the *Syrians*, was the Symbol of the Moon.

the Words *Afera*, or *Afero*, or *Aferim*, the Woods, or Idol of the Groves; because she was worshipped in the sacred Groves under that Appellation.

According to *Cicero*, she was born at *Tyre* in *Syria*, and married to *Adonis*; and that these two great Personages reign'd in *Syria*, and endeared themselves so much to their Subjects, that they were exalted to divine Honours after their Deaths. And as they believed the Souls of great Men went to reside in the Stars, they concluded this Prince and his Spouse had taken the Sun and Moon for their Residence; and accordingly were worshipped, *Adonis* as the Sun, and *Astarte* as the Moon; for this seems very evident, that these Luminaries, and the Stars, were the first Gods of the *Pagan* World.

Indeed the fabulous History of these Deities cast some Obscurity on this Relation; but that History has not transmitted us an Account of the Actions whereby they rose to the Rank of Gods. The Fables handed down to us probably bear some Allusion to it, and yet the Grounds of these Traditions were historical, but had been embellished with several Fictions, to render their Gods the more venerable. We shall content ourselves with observing in this Place, that

Adonis, being passionately fond of the Chace, when he was one Day hunting, received a Wound from a Boar, of which he soon expired; the News whereof so afflicted *Astarte*, alias *Venus*, that she filled the City with her Cries. To sooth her, divine Honours, and a public Festival, were instituted to *Adonis*, to last for eight Days: It began with all the Appearances of excessive Mourning; Women shaved their Heads, and beat their Breasts, and on the last Day of the Festival, the Scene changed, and they expressed such Transport of Joy, as if *Adonis* had risen to Life.

'Tis undoubtedly to the same Festival, celebrated at *Babylon*, that *Baruch* alludes, Chap. vi. 30, 31. *The Priests of the City sat in their Temples uncover'd and shaved, and mourning as at a Feast for the Dead.*

Theocritus says, this Festival, in Honour of *Adonis*, was celebrated at *Alexandria*, and nothing was so noble and grand, as the Apparatus of this Ceremony. The Sister of *Ptolomy* bore

the Statue of *Adonis* herself, accompanied with the Women of the greatest Distinction in the City, holding in their Hands Baskets full of Cakes, Boxes of Perfumes, Flowers, Branches of Trees, and the Solemnity was closed with other Ladies, bearing rich Carpets, with two Beds, embroidered with Gold and Silver, the one for *Venus*, and the other for *Adonis*; the whole Procession marching with the Sound of Trumpets, and all other Instruments of Music. The same Ceremony, according to *Macrobius*, diffus'd throughout all *Affyria*. This is probably alluded to by the Prophet *Amos*, viii. 2.

Astarte, after her Decease, was also deified, and honoured with a peculiar Worship; at first with Decency, afterwards with many impure Rites.

This Goddess was chiefly worshipped in the Groves, and besides them she had her Temples; the most ancient, that of *Afcalon*, was dedicated to her, besides others in the Islands of *Cyprus* and *Cytherea*; and to her, 'tis said, *Solomon* rais'd an Altar, to please one of his Concubines.

Astarte having become the Symbol of the Moon, and *Adonis* of the Sun, the Scriptures always join the Worship of *Baal*, who represented that Luminary, with that of *Ashtaroth*.

We may also note, that the Groves, consecrated to this Divinity, were always near the Temple of *Baal*, and while bloody Sacrifices were presented to him, delicious Cakes, Liquors, and Perfumes, were presented to her; and on the first Day of every Moon, costly Suppers were prepared for this Goddess, and the same for *Adonis*.

To shew to what Excess their Superstition towards these Idols were carried, it suffices to mention, that *Ahab* had 450 Prophets or Priests of *Baal*, and that *Jezebel*, his Spouse, who introduced into *Israel* the Worship of *Astarte*, had 400 belonging to that Goddess.

The *Syrians* also worshipped *Pan*, the *Teraphims*, and the *Golden Calf*, in Imitation of the *Egyptians*; they also joined themselves to, or set up and made a Covenant with **Baal-Berith*; they also worshipped *Baal-Peor*,† or *Baal-Pheor*, a God

* *Judges* viii. 33.

† *Baal* was a Name so anciently and so generally given to Pagan Deities,

of the *Moabites* and *Midianites*. * *And the People began to commit Whoredoms with the Daughters of Moab. And they called the People unto the Sacrifices of their Gods: And the People did eat, and bow down to their Gods.*

This Idol, which is called by the *Septuagint Baal*, is mentioned in other Parts of Scripture by other Names.

To understand what this God was, we may observe, that the Deities of the *Greeks* and *Romans* came from the East; and it is a Tradition among the ancient and modern Heathens, that this Idol was an obscene Deity, which may plead Excuse for not translating some Passages concerning it; and this is agreeable to *Hosea*,† *They went out unto Baal-Peor, and separated themselves to their Shame.* And it is the Opinion of *Jerom*, who quotes it from ancient Tradition of the *Jews*, that *Baal-Pheor* is the *Priapus* of the *Greeks* and *Romans*; and if we look into the vulgar *Latin*, 1 *Kings*, xv. 13, we shall find it thus rendered, *And Asa, the King, removed Maacha, his Mother, from being Queen, that she might no longer be high Priestess in the Sacrifices of Priapus.* And he destroyed the Grove she had consecrated, and broke the most filthy Idol, and burnt it at the Brook *Kedron*. Dr. *Cumberland* insists, that the Import of the Word *Peor*, or *Baal-Pheor*, is he that shews boasting, or publickly, his Nakedness. Women, to avoid Barrenness, were to sit on this filthy Image, as the Source of Fruitfulness; for which *Lactantius* and *Augustine* justly deride the Heathens.

Chemosh is also the same as *Baal-Peor*, as *Jerom* conceives. In *Nabo* was the Idol *Chemosh* consecrated. Then did *Solomon* build an high Place for *Chemosh*, the Abomination of *Moab*.‡

The *Ammonites* were Brethren of the *Moabites*; both were the Children of *Lot*, the Offspring of his incestuous Copulation with his Daughters: And the Children of *Israel* were polluted with their Idolatry, worshipping *Molech*, and even offering their Children in Sacrifice, which the Laws of *Moses* strictly prohibited, and threaten'd they should be punished with Death, if any were found to disobey.

The

Deities, as signifying Lord, or Ruler, that *Grotius* says the *Jews* never gave it to the God of *Israel*.

* *Numbers* xxv. 23.

† *Hosea*, ix. 10.

‡ 1 *Kings*, xi. 7.

The Prophet complains that *Solomon* went after *Ashtaroth*, the Goddess of the *Zidonians*, and after *Milcom*, the Abomination of the *Ammonites*. He built an high Place for *Chemosh*, and for *Molech*, the Abomination of the Children of *Ammon*, 1 Kings, xi. 5, 8. And the Prophet *Jeremiah* taxes the Tribe of *Judah*, that they had built the high Places of *Tophet*, which is in the Valley of the Son of *Hinnom*, to burn their Sons and their Daughters in the Fire, *which I commanded them not, neither came it into my Heart*, Jer. vii. 31.

The particular Form of this Idol, and Manner of sacrificing, we shall give in the Words of Rabbi *Simeon*. In his Comment upon this Passage, he says: "All the Houses of Idols were in the City of *Jerusalem*, except that of *Molech*, which was out of the City. Then he asks how was this Idol made? Answer, it was a Statue, with the Head of an Ox, and Hands stretched out, as a Man's who opens his Hands to receive something of another. It was hollow within, and there were seven Chapels rais'd, before which the Idol was erected. He that offer'd a Fowl, or a young Pigeon, went into the first Chapel; if he offered a Sheep, or a Lamb, he went into the second; if a Ram, into the third; if a Calf, into the fourth; if a Bullock, into the fifth; if an Ox, into the sixth; but he only who offered his Son went into the seventh Chapel, and kissed the Idol *Molech*," as it is written, *Hos. ii. Let the Men that sacrifice kiss the Calves*.

The Child was placed before the Idol, and a Fire made under it, till it became red hot; then the Priest took the Child, and put him into the glowing Hands of *Molech*, and lest the Parents should hear his Cries, they beat Drums, and had Variety of other Instruments of Music to drown the Noise, therefore the Place was called *Thoph Thuppin*, that signifies Drums. It was also called *Hinnom*, from the Hebrew Word *Naham*, to roar; or because the Priest of *Molech* said to the Parents, *Jehinelah*, it will be of Advantage to you.

Rabbi *Behai*, on *Lev. xvii. 21*, says, that the Priest taught, that the Benefit, resulting from the sacrificing of Children, was the Preservation of their other Children, and that their own Lives should be happy.

Whe-

Whether *Baal* was the same as *Molech*, and was worshipped promiscuously under the Character of Sun and Moon, as some of the Learned are of Opinion, or as others believe, represented the seven Planets, from his seven Cells, or Chambers, we shall not determine. It is notorious, that this Superstition of offering human Sacrifices was much celebrated in Antiquity; and we learn from History, that their Superstition carried them so far, as to purchase Children for that Purpose; and the Mother was obliged to attend, without any visible Emotions of Grief, or lose the Price agreed for it.

And though some Parts of *Syria* differed in the Form, (as some made him with Eyes and Wings) and sometimes varied the Name, as the Country, or some incidental Circumstances gave Occasion, they were generally very fond, throughout all the Country, of having Idols analogous to those in other Parts of *Syria*. Thus the Prophet taxes *Israel*, *Ye have born the Tabernacle of your Molech and Chiun, your Images: The Star of your God, which ye made to yourselves.**

The *Cutheans*, whom *Salmanazar* sent to re-people *Samaria*, after the Dispersion of the Tribes, brought thither several of their Idols. The Men of *Cuthea Nergel*, and the Men of *Havath*, made *Ashima*,† and the *Avites* made *Nibbaz* and *Tartak*, but those of *Sephervaim* burnt their Children in the Fire to *Adramelech* and *Anamelech*.‡

Nergel was probably the sacred Fire, worshipped by the ancient *Persians*, or Fountain of Fire, which the Word signifies. *Afina* was probably the same as *Pan* amongst the *Egyptians*, the *Nibbaz* of the *Avites*, the same as *Nebo*; *Tartak* was the same as the *Typhon* among the *Egyptians*.

Besides these, there was another *Baal* mentioned, I mean *Baalzebub*, or, as the *Greeks* spell it, *Beelzebub*, the God of the *Acronites*, which signifies the God *Fly*, or Prince of Flies; *Baal* signifying God, and *Zebub* in the *Hebrew* signifies a Fly. However, they sacrificed Victims to this God, and *Abaziah* sent Mes-

* *Amos*, v. 26.

† *Ashima*, under the Figure of a He-Goat.

‡ *Adra* and *Hana* are but additional Surnames to *Molech*; *Adra* signifying magnificent, and *Hana*, to hear: With such Epithets the *Gentiles* honoured their cruel Gods.

Messengers to enquire whether he should recover of his Disease, which *Elijah* reprov'd, saying, *Is there no God in Israel, that ye go to enquire of Baalzebub, the God of Ekron, or Acron.**

This God was held greatly in Derision, and the Evangelist called him the Prince of Devils, *Matt. xii. 24.*

Monsieur *Jurieu* says, he is the same with *Pluto* of the *Greeks* and *Romans*, the Prince of the infernal Gods; not a God or *Jupiter*, whom they accounted a benign Spirit, but as a malignant and mischievous one, as a Prince of wicked Spirits; upon which Principles, the *Jews* accuse our Saviour with casting out Devils by the Prince of Devils.

The Scriptures make mention of the Gods of *Emath*, *Arphad*, *Avia*, and *Seir*, whose Worship make a Part of the Abominations of the *Jews*, especially of the *Israelites*, who followed the Superstitions of *Jeroboam*.

Besides these, the Gods of *Tadmir* and *Palmyra*, once a City of Grandeur, in the most northern Parts of *Syria*, afterwards subjected to the *Romans* by the Emperor *Aurelian*, long since a Place of great Desolation.

Belus was their principal Deity, which they worshipped as the Sun. The stately Edifice erected in Honour of this God, was 660 Feet square, adorned with Pilasters within and without to the Number of 62 on each Side, with an Inscription, implying, that *Titus Aurelius Heliodorus* offered and consecrated, at his own Expence, to *Anglibolus* and *Madachbelus* this Marble and small Silver Statue, for the Preservation of himself and Family.†

We have dwelt somewhat longer on the Gods of the *Syrians*, in order to explain some Parts of Scripture: For a more particular Account, see Monsieur *Bannier* of Mythology, Vol. II. and Mr. *Millar*'s History of *Paganism*, Vol. I.

We shall here observe, that the Idolatry of the *Philistines* was not uniform, and though *Astoreth* was their great Divinity, yet they had others in different Cities. *Dagon* was transported from the Island of *Crete* to *Asoth*; and those of *Ascalon* worshipped *Derceto*; those of *Ekron*, *Baalzebub*; those of *Biblos*, *Thammuz*

Ado-

* 2 Kings, ii. 3.

† William Lord *Halifax*'s Account, mentioned in the Philosophical Transactions, 1695.

Adonis, which have been already spoken of. And besides, their *Marnack*, or *Marnas*, was worshipped at *Gaza*, a large City. There he had a Temple, and Games and Chariot-Races were celebrated to his Honour.

The *Carthaginians* adopted Gods of their Neighbours, but exceeded perhaps any in Cruelty; for when vanquished by *Agathocles*, King of *Sicily*, they conceived, that their God, *Jupiter Latialis*, was angry with them: To appease him the better, they sacrificed to him at once 200 Sons of Noblemen. This Idol represented *Moloch*.

CHAP. IV.

Of the Gods of the Chaldeans and Babylonians.

THE *Chaldeans*, according to antient History, appear to have been infected with Idolatry, soon after the Dispersion which succeeded the Confusion of *Babel*.

The *Chaldeans* first remarked the Motion of the Stars, and paid a superstitious Worship to them.

And in this Country the Adoration of *Fire*, and *Sabism*, had its Rise. The City *Urr* was infected with it even in the Time of *Abraham*, who on that Account relinquished the Place; and the *Teraphims*, of which we have already spoken, may be reckoned in the Number of their ancient Divinities.

They ran into Judicial Astrology, and the Belief of a fatal Necessity: Hence their Credulity towards Astrologers and Soothsayers, who amused them with vain Predictions, of which the Prophet upbraids them, *Isaiah* xlvii. 12, 13.

Besides their natural Gods, the Sun, Moon, and Stars, the *Chaldeans* had their animated Gods; that is, their first Kings, and great Men. *Babylon*, the Capital, was characterized by the Prophet, the *Land of Idols*.*

Belus was their first and principal Divinity of this Kind. The Temple he had at *Babylon* was incomparably rich and magnificent; as would be too tedious, if not incredible to mention.

A a

Mera-

* *Isaiah* xlv. 9, 20.

Merodach, the Prophet mentions as one of their Deities; and *Theodoret* was of Opinion, that he was an ancient King of the *Chaldeans*, and that he was deified, and an Idol erected on Account of his Merit.*

Nebo, or *Nabo*, is also mentioned as a great Divinity of *Babylon*. There was indeed a Mountain and Town in the Country of the *Moabites* that went by that Name; but from the Scripture it is plain, one of their Idols bore that Appellation; and it is highly probable, that the Worship of this false Deity having been transported into the Country of the *Moabites*, they gave his Name to one of the Towns, and to the Mountain where he was worshipped. *St. Jerom* says, the Etymology of his Name signifies one who presides over Prophecy: The *Chaldeans* therefore held him in high Esteem, and even joined *Nebo* to the Names they gave to other of their Kings, Deities, &c. as *Nabo-Nassar*, *Nabo-Palasar*, and *Nabuchadonozar*.

The Men of *Babylon* made *Succoth Benoth*.† This Term signifies the *Tents of the Virgins*, in which they prostituted themselves to Strangers. *Herodotus* and *Strabo* mention, that Wives, as well as Virgins, were obliged to prostitute themselves once in their Life-time for a Piece of Money, which was given to the Priests, and by them, as they pretended, applied to sacred Use.‡

It may seem a Digression, but there are some other Deities less known, and what is meant by them not so universally agreed on, which deserve Mention before we pass to the *Persian* Idolatry, as those in *Isaiah* lxx. 11. *But ye are they that forsake the Lord; that forget my holy Mountain; that prepare a Table for that Troop (Le Gad) and that furnish the Drink-Offerings.* To that Number in the *Hebrew* (*Le Mini, or to Meni*) the *Septuagint Version* may be thus rendered: “ You, who have forsaken me, “ and forgot my holy Mountain; you prepare a Table “ (*τῷ δαίμονίῳ*) for the Devil; and fill a Mixture (*τῇ τύχῃ*) to

* According to *Moreri*; *Balsazar*, who was the Son of *Evel-Merodach*, and succeeded his Father, as the great King of the *Chaldees*, and *Babylon*, in the Year of the World 3495, in the 55th *Olympiad*, soon after dethroned him, and placed *Darius* on the Throne.

† They represented this Goddess under the Figure of a Hen and Chickens.

‡ Compare *Baruch* vi. 43, with *Jer.* xxix. 23.

“Fortune, and sacrifice upon it.” The *Vulgar Latin* thus; *Qui ponitis Fortunæ Mensam, & libatis super eam*: Who set up a Table to *Fortune*, and sacrifice upon it.

Among the *Hebrews*, *Gad* signified *Good-Fortune*; that is, the Star and Genius that presided over happy Births. When *Zilpah* bare *Jacob* a Son, *Leah* said, *Ba-gad*, a *Troop* cometh. The ancient Paraphrasts, *Jonathan* and *Onkelos*, read the *happy Star*, or *good Fortune is come*: As to *Meni*, some conceive it signifies to *tell* or *reckon*, and that it denotes a certain Number of Stars, or the seven Planets; and History mentions, that in *Carmania*, in many Places there is the Temple of *Menis-Pharnaces*, where great Devotion is paid to this Deity; where they prepare sumptuous Feasts, and pour out mixed Wine and Drink-Offerings, and even pinch their Families, rather than stint their Superstitions.

Another Idol is the God *Shach*, or *Sheshbach*.* 'Tis conceived, that *Babylon* was sometimes called *Sheshbach*, by the Name of this Idol, in whose Honour they kept a Festival for five Days together.

Another Deity is the *Mabuzzim*, of which *Daniel* speaks, Chapter xi. Ver. 37, 38, 39. *Neither shall he regard the God of his Fathers, nor the Desire of Women, nor regard any God; for he shall magnify himself above all: but in his Estate shall he honour the Gods of his Forces; in the Hebrew, Mabuzzim*. These Deities were peculiarly worshipped by the Soldiers; and they looked on them as their Guardian and Defence.† And the Worship of these Deities probably was the Foundation and Occasion of Saints and Angels being worshipped under the Idea of Guardians; according to *Jos. Mede*, *Mr. Pool's Notes*, &c. And from hence it spread itself into *Persia*, and other Eastern Nations. See *Sir Isaac Newton's* Paraphrase on this Passage of *Daniel*.

* Compare *Jeremiah* xxv. 15, 26, with *Jer.* li. 41.

† The Word *Mabuzzim* is Plural in *Hebrew*; and *Sir Isaac Newton* takes them to be a Sort of *trivial Deities*, or sacred Stones, placed by the Way Side, to which Passengers paid Reverence, as they still do in *Papish Countries*.

CHAP. V.

Of the Idolatry of the PERSIANS.

PERSIA is a Kingdom of *Asia*, extending from East to West from the River *Indus* to the *Tygris*. The *Persians* and *Chaldeans* being very ancient, and even forming some Kind of Commonwealth in a little Time after the Deluge, it may be proper to explain their Idolatry; especially, as it may serve to illustrate and confirm what has been said of the Worship of the Sun, Moon, and Stars, &c.

The learned Dr. *Prideaux* gives this Account of the Religion of the *Persians*. “The *Sabians* worshipped the Sun, Moon, and Stars, *per Sacella*, that is, by *Tabernacles*; and afterwards by *Images*. By their *Tabernacles*, they meant the *Orbs themselves*, in which the Intelligencies had their Habitations; and therefore, when they paid their Devotion to any of them, they directed their Worship toward the Planet, in which they supposed he dwelt; but these Orbs, by their Rising and Setting, being as much under the Horizon as above, they were at a Loss how to address to them in their Absence. To remedy this, they had Recourse to the Invention of Images, in which, after their Consecration, they thought these Intelligencies, or inferior Deities, to be as much present by their Influence; and that all Addresses to them were made as effectually before the one, as before the other: And thus was the Beginning of *Image-Worship* among them. To their Images were given the Names of the *Planets* they represented, which were the same they are still called by; and hence it is, that we find *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Venus*, and *Diana*, to be first ranked in the *Polytheism* of the Ancients; for they were their first Gods. After this a Notion obtaining, that good Men, departed, had a Power with God to mediate and intercede for them; they deified many of those whom they thought to be such: And hence the Number of their Gods increased in the idolatrous Times of the World.”*

There

* Connection of the History of the Old and New Testament, Part I. p. 177, 179.

There was great Diversity in the Sentiments and Worship of different Sects. The *Magians*, who had their Original in the same Eastern Countries, abominating all Images, worshipped God only by *Fire*: Others looked on the *Sun*† as the Center of Light and Heat, and therefore a Deity beneficent, and worthy of their first and principal Homage, as stretching forth his Rays every where, over Earth and Seas.

From this ancient idolatrous Worship, many Places took their Names; as *Henshemesh*, the Fountain of the Sun, *Josh.* xv. 7. And *Hirshemesh*, the City of the Sun, *Josh.* xix. 41. And from the Worship of the Sun toward the East, mentioned in *Ezekiel* viii. 16, arose the Custom in some Christian Churches to worship *Eastward*, which Pope *Leo* condemned as Superstition.* And that as *Fire* was in these Respects an Emblem of the *Sun*, they should pay Veneration to it.

Hence, probably, they differed in the Manner of their Sacrifices from the Custom in other Nations, refusing to burn any Part of their Sacrifice; for as they esteemed *Fire* an Emblem of the Deity, they did not think it lawful to consume any Part of their Sacrifice with it, lest they should thereby offend the Deity: But their chief Doctrine was, that there were two Principles, one, which was the Cause of all Good, and the other, the Cause of all Evil; that the former is represented by *Light*, the other by *Darkness*; and that from a Composition of these two, all Things in the World were made. Some of them contended, that the good God only was eternal; and that the other was created; that *Darkness* being the truest Symbol of the evil God, and *Light* the truest Symbol of the good Deity, they therefore always worshipped him before *Fire*, as being the Cause of *Light*; and before the *Sun*, as being, in their Opinion, the *perfectest Fire*, and causing the most *perfect Light*. And for this Reason, in all their Temples, they had *Fire* continually burning on Altars, erected for that Purpose. Before these *sacred Fires* they offered up all their public Devotions; and their private Devotions before their private *Fires* in their own Houses.

The

† *Shemesh*, in *Hebrew*, is the Name for the *Sun*.

* Sermon VII. *De Nativitate*.

The before-mentioned Author informs us,† that in the Time of *Darius Hystaspes*, appeared in *Persia* the famous Prophet of the *Magians*, whom the *Persians* call *Leratush*, and the *Greeks*, *Zoroastres*, said to be the greatest Impostor that ever appeared in the World, except *Mahomet*; and had all the Craft and enterprising Boldness of that *Arab*; and was also skilled in all the Learning of the East, in the *Jewish* Religion, and in the Books of the sacred Writings then extant. 'Tis generally said of him, that he had been a Servant to one of the Prophets of *Israel*; hence conceived to be a *Jew*, and a Contemporary with *Daniel*, who lived till the Time of *Cyrus*. He did not undertake to propagate a new Religion, but to reform the old one of the *Magians*, which had been for many Ages past the ancient Religion of the *Medes*. The principal Reformation he made in it was, that there was one supreme Being, independent, and self-existing from Eternity; that under him were Angels of Light, and Angels of Darkness; and that these two made all Things; and that they continue at perpetual Variance, and will do so to the End of Time; that one being the Author of Good, and the other of Evil, the good Angel will be then rewarded, and the bad punished; and that after this, they shall remain for ever separated, and Good and Evil be no more mixed together. All the Remainder of that Sect, which is now in *Persia* and *Judea*, do without any Variation, after so many Ages, hold the same Tenets to this Day.

Another Reformation he made in the Religion of the *Magi* was, that he caused *Fire-Temples* to be built wherever he came; not that they worshipped the *Fire*, but *God* in the *Fire*. *Zoroastres* feigned his being taken up into Heaven, but did not presume to have seen *God*, but that he heard him *speak* out of the Midst of a great, and most bright *Flame* of *Fire*; and therefore taught his Followers that *Fire* was the truest *Shechinah* of the Divine Presence; and ordered them still to direct all their Worship, first toward the *Sun*, which they called *MYTHRA*, and next towards their *sacred Fires*.

We shall pass by many other Particulars relating to, and mentioned by *Zoroastres*, referring the Curious to the several Authors

† *Prideaux's Connection*, Part I. p. 211, to 227.

Authors mentioned below;† and shall only add a few other Instances concerning the Superstition of the *Persians*.

In the Period of Time we are now speaking of, *Quintus Curtius* giving an Account of the March of *Darius's* Army, says, "The *Fire*, which they called *eternal*, was carried before them on Silver Altars; the *Magi* came after it, singing Hymns, after the *Persian* Manner; 365 Youths, clothed in Scarlet, followed, according to the Number of the Days in the Year, as the *Persians* reckon it. § And the same Author brings in *Darius* conjuring his Soldiers by the *Fire*, as the principal Deity of their Country, or rather Medium by which the Deity was worshipped; I therefore conjure you, says he, by the *Gods* of our Country, by the *eternal Fire on the Altar*, and by the *Shining of the Sun*, which rises in my Dominions, by the *eternal Cyrus*," &c.

Strabo says, "There are great Inclosures where the *Persians* keep perpetual Fires, and where they daily resort to say certain Prayers, which last about an Hour, standing with a Bundle of Rods in their Hands, and a Mitre upon their Heads. This is practised at the Temple of *Anaitis*, and *Amanus*." ||

Strabo also mentions, "that they had so great a Respect to the Fire, that if one had blown upon it, or thrown any dead Thing, or Dirt, upon it, they were punished with Death." This furious Zeal for their *Fire-Temples* continued even to the fourth or fifth Century, after Christianity was published to the World; for *Theodoret* tells us, "that a certain Bishop in *Persia*, named *Audus*, through an indiscreet Zeal, burnt one of their Temples; and *Isdegerdes*, King of *Persia*, being informed thereof by the *Magians*, commanded him first to rebuild it, which he refusing, the King threatened to demolish the Christian Churches, and ordered *Audus* to be killed; and a most terrible Persecution of the Christians ensued."

Horses were dedicated to the *Sun* by the *Persians*; yea, sometimes sacrificed to him.

Finally,

† Dr. *Prideaux*, or *Thomas Hyde's* Book, entitled, *De Religione Veterum Persarum*. *Bedford's* Scrip. Chronology.

§ *Curtius*, Lib. III. Cap. 3.

|| *Geogr.* Lib. 17.

Finally, we shall add the Testimony of *Herodotus*. "I have found, says he, this to be the Religion of the *Persians*; they do not erect *Altars*, or set up *Images*, but go to the Top of the highest Hills, and there sacrifice Victims to *Jupiter*; so they call the whole Circuit of the Heavens; they sacrifice to the *Sun*, and to the *Moon*, to *Fire*, *Water*, and *Wind*."

CHAP. VI.

Of the Gods of the Arabians, Scythians, Ethiopians, Germans, and of the ancient Gauls, Spaniards, and Carthaginians.

THE *Arabian* Deities, according to *Stephen Byzantium*, were called *Dusares*, and gave Name both to a Mountain and People called *Dusareans*. The *Homerites*, a celebrated Nation of *Arabia*, were circumcised, which Custom they probably derived from their Patriarch *Ismael*; they sacrificed to the *Sun*, *Moon*, and *Demons*. Notwithstanding such their Idolatry, *Herodotus* says, no People in the World kept their Faith, or Promise, so punctually as the *Arabians*.†

The *Scythians* ‡ worshipped *Jupiter*, whom they called *Pæus*, and his Wife, *Tellus*; and hence it appears, they had borrowed their Idea of him from the *Persians*, and that he was the same as *Cælus*. They worshipped also the *Stars*, the *Earth*, the *Water*, and the other Elements; and according to the best Authorities, were extremely superstitious in many of their Rites, and very fond of their Astrologers, or Soothsayers.§

The *Ethiopians*, *Strabo* says, for the most Part believed in one immortal God, who is the Cause of all Things; and one mortal Deity, unknown, and without Name: They most commonly look upon their Benefactors, and Men of Quality, as Gods:

† A vast Country, extending itself thro' a great Part of *Asia* and *Europe*, in former Times.

§ See *Montfaucon's Antiquities*.

ods. They believed also, that Kings were the Guardians and conservators of all others.

Among the Inhabitants under the *Torrid Zone*, there were some indeed who would not acknowledge one immortal God, and were said to hate the *Sun*; because, when it rises, it scorches and torments them.

The People of *Meroe* worshipped *Hercules*, *Pan*, and *Isis*, together with some other barbarous Deities.

The Gods of the *Germans*, according to *Julius Caesar*, were no other than the Gods they saw, and received some Benefit from; as the *Sun*, *Moon*, *Fire*, &c. *Vossius* tells us, they worshipped *Mars*, as the same with the *Sun*. *Tacitus* relates, that *Mercury* was another of their principal Gods; and that they sacrificed to him, as well as to *Mars*, human Victims. They had also their *Hercules*, whom they looked on as the God of battles. *Tacitus* adds, as the Opinion of the *Suevians*, from the Magnitude of the celestial Bodies, that the Gods cannot be confined within Walls, or be represented in any human Form. They consecrated Woods and Groves, and called these secret places (which they never looked upon but with Reverence) after the Names of their Gods.

Divination, by Birds and Lots, they observed more than any other Nation; and their Determination by Lots was very simple and inaccurate.

They likewise adored *Hertha*, that is, their Mother Earth, and believed she interposes in the Affairs of Mankind. And, speaking of their Mysteries, *Tacitus* says, there is a Wood in an Island of the Ocean, which none are allowed to come near but the Priest, who pretends to know when the Goddess is in her Withdrawing-Room, and follows her Chariot, drawn by Cows, with great Veneration. These were grand Festival-Days, and observed with great Solemnity, and the Acclamations of the public; and for that Time, no Armour for War was worn, but perfect Peace and Tranquillity subsisted.†

The *Germans* had first their *Irmenfue*, who was looked upon by some as *Mercury*, and by others, as the God *Mars*.

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Chrodo

† *Montfaucon*, Vol. IV. p. 250.

Chrodo was another of their Gods, whom *Henry Christian* and *Heninius* mention to be worshipped in the Form of an old Man, with his Head bare, and a Fish under his Feet. Some are of Opinion this was *Saturn*, of whom there are many fabulous Stories.

Another of their Deities was *Busterichus*, the Statue of whom is still to be seen in the Citadel of Count *Schwartzembourg*, called *Sondersbusa*: It is made of a Kind of unknown Metal; he holds his Right-Hand on his Head, and his Left rests on his Thigh.

Samuel Groffer, in his History of *Lusatia*, printed at *Leipfig*, in Folio, 1714, gives us the Figures of many other of their Deities; as of *Prono*, the God of Justice; *Trivia*, or *Diana*; *Quantovith*, or the Sun; and *Siwa*, or *Venus*, &c.

We are not a little obliged to *Cæsar* for what he has left us concerning the Religion of the antient *Gauls*; most Part of which is confirmed by several Monuments of Antiquity. Other Monuments are frequently dug up, which furnish us with many notable Things, that concern the Gods of that Nation, which *Cæsar* has taken no Notice of.†

Cæsar tells us, that the whole Nation of the *Gauls* were much addicted to Idolatry and Superstition, and therefore, that such of them as were visited with any dangerous Disease, or engaged in War, sacrificed human Victims, or vowed an Oblation of themselves, using in such Sacrifices the Ministry of the *Druids*. And they were of Opinion, that their Gods would not be appeased without commuting the Life of one Man for that of another.

They worshipped chiefly the God *Mercury*, and had a great Number of his Images among them, looking on him as the Inventor of all Arts, the Guide to all Travellers, and the most assisting of all the other Gods in Merchandize, and getting of Money.

Next to *Mercury* they worshipped *Apollo*, *Mars*, *Jupiter*, and *Minerva*; and of these had much the same Opinion as other Nations had. *Apollo*, they thought, was the God that cured Diseases; *Minerva* the Inventor of Arts and Manufactures; and

† *Montfaucon's Antiquities*, Vol. IV. p. 262.

and that *Jupiter* had the Empire of Heaven: That *Mars* presided in War; thence, when they undertook War, they vowed to offer him the Spoils; in the Observance of which they were superstitiously strict.

The *Gauls* boasted of their being descended from *Dispater*, or *Pluto*; and this they pretend to have learnt from the *Druids*. Upon this Account it was, that they reckoned their Time rather by Nights than Days.

With regard to human Victims, *Diomysius Halicarnassensis* says, that the *Gauls* offered them, in his Time, to *Saturn*.

It is commonly thought, that *Mercury*, whom *Cæsar* makes the chief God of the *Gauls*, was the same with *Theutates*, mentioned by *Lucan*, as the Word seems to border upon the Term *Thoth*, which was the *Mercury* of the *Egyptians*. And probably his being represented as the Friend to Riches, made his Worship greatly in Vogue, and his Devotees numerous. One of the Inscriptions at *Metz* runs thus:

Mercurio Negotiatori Sacrum.†

On another Image found at *Beauvais*, *Mercury* is represented with a Beard, habited in a Robe resembling the *Roman Paludamentum*: In his Right-hand he holds a Purse, and in his Left a *Caduceus*, but without Wings.

An ancient Altar at *Metz* has this Inscription:

“*Herculius*, the younger *Augustus*, dedicated this Altar
“ to the most holy God *Mercury*.”

With many others to the same Purpose.

The *Apollo* of the *Gauls* was worshipped, as is supposed by Historians, under the Name of *Belenus*; but their Opinions vary as to his being worshipped under the Character of the *Sun*.

As to the *Hercules* of the *Gauls*; this Deity they represented in a Lion's Skin, with a Club in his Right-hand, a Quiver hanging, and a Bow bent in his Left-hand. They also made him a Hero, leading a great Multitude of Men, chained toge-

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the

† *Numisus Albinus, ex Voto.*

ther by the Ears, with fine Chains composed of Gold and Amber; and what yet is more surprising, the Painter, not knowing where to fasten the End of his Chain, bores a Hole, and fastens it to *Hercules's* Tongue.

Vulcan, an Image that was dug up in the Cathedral Church of *Paris*, at the Interment of the Archbishop of that City, in the Year 1711, was habited in the same Manner as he is upon *Roman* Monuments, with a Tunic; a Hammer, defaced with Time, in one Hand, and in the other a Pair of Pincers: On his Head is a Bonnet; and it is presumed, that the *Gauls* learnt this Part of their Worship of *Vulcan* from the *Romans*. Many other Images and Inscriptions confirm this Supposition.

We shall conclude our Account of the Religion of the ancient *Gauls* by some Accounts from *Strabo*.

Strabo takes Notice, that they had three several Orders of Priests, who were held in superstitious Veneration, viz. their *Bards*, *Vates*, and *Druids*. The first were Singing-Men and Poets; the second were the Priests, who sacrificed, and studied Nature; the third studied both Nature and Ethics. They were accounted strict Observers of Justice, and all Affairs in Dispute were decided by them, when just ready to be determined by the Sword: And they apprehended, as the Number of their *Druids* encreased, the Earth produced its Fruits in greater Abundance.

Not only the *Druids*, but the rest of the *Gauls*, imagined, that the World, and the Souls of Men, were incorruptible, but that there will be a Time, when Fire and Water shall prevail.

Among the sacred Rites of the *Gauls*, there were none more celebrated than that they used of the Mistletoe of Oak. They believed this Tree was chosen by God himself. The Mistletoe was what they found but seldom; whenever therefore they met with it, they fetched it with great Ceremony; and did it on the 6th Day of the Moon, with which Day they began both their Months and their Years. They gave a Name to this Shrub, denoting, that it had the Virtue of healing all Diseases. They sacrificed Victims to this Tree, believing that, by its Virtue, the barren were made fruitful. They looked upon it likewise as a Preservative against all Poisons. Thus do several Nati-

ons of the World place their Religion in the Observation of Trifles!

The *Druids* were also extremely superstitious, in relation to the Herb *Selago*, which they reckoned a Preservative against fore Eyes, and almost all Misfortunes.

Another Herb, called *Samotis*, which they imagined had a Virtue to prevent Diseases among Cattle, they were very ceremonious about gathering. The Person was obliged to be clad in white, and was not suffered to handle it; and the Ceremony was preceded by a Sacrifice of *Bread* and *Wine*.

The *Druids* had another Superstition among them, in regard to their Serpents Eggs, which they supposed were formed of the *Saliva* of many of those Creatures, at a certain Time of the Moon: These they looked upon as a sure Prognostic of getting Advantage over their Enemies.

These, with many other ridiculous Fooleries, were imposed on the credulous People, as they were very fond of Divination.

Pagan Superstition continued in *Gaul* down to the fifth Century; for *Gregory*, of *Tours*, in his Memoirs of the Life of *Simplicius*, observes, that they carried into their Fields and Vineyards, the Idol *Cybele*, for the Preservation of the Fruits of the Earth; and that their Idolators marched before the Statue, with Singing and Dancing; that this holy Man, touched with a Sense of their Impiety, put up a Prayer to Heaven; whereupon the Oxen which drew the Cart stood still, which they endeavoured in vain to move by lashing, and the Idol fell down; whereupon 400 of the Multitude said, if she was a Goddess, she would raise herself, upon which they sacrificed another Victim; but it having no Effect, they were convinced of the Impiety, and became Christians.†

The *Spaniards* agreed with the *Gauls* in many Things that concerned Religion; as to their peculiar Superstitions we have no certain Account.

The *Lusitanians*, who are now the *Portuguese*, *Strabo* writes, were superstitiously nice in their Sacrifices, and very curious in observing the Entrails of their Victims.

They sacrificed to their God *Mars* He-Goats, Horses, and Captives; they likewise offered Hecatombs of every Kind, after the Manner of the *Greeks*.

Strabo

† *Montfaucon's Antiquities*, Vol. IV.

Strabo says, the Natives of *Gallicia* worshipped no Gods at all; but the Inhabitants of the Northern Parts worshipped an anonymous Deity at Full-moon, dancing whole Nights, with their Families, before it.

The *Gaditanians*, who were Inhabitants of *Cadiz*, worshipped *Hercules*, built him Temples, and offered Sacrifices to him; as many Inscriptions, since found in *Spain*, confirm. The Gods of the *Carthaginians* were brought from *Phœnicia*, and were much the same with those of *Tyre* and *Sydon*; but Historians say, this Country adopted other Superstitions than what they had learnt of the *Phœnicians*; for besides the Worship of *Saturn*, they sacrificed their own Children. Another of their Deities was *Juno*, venerated as their peculiar Patroness. The *Carthaginians* sacrificed Sheep to her; and they were so distinguished for their Fondness of this Idol, that *Carthage* was called *Junonia*. They also worshipped *Urania*, or *Celestis*, by which they understood *Venus*; and *St. Austin* says, for this Reason, in Process of Time, *Carthage* was called *Venus*. *Jupiter*, *Apollo*, and *Æsculapius*, were among their Deities; for the last of which they had a peculiar Veneration. Besides these, they had *Dido*, called *Eliza*; and *Anna*, the Sister of *Dido*, also.

The Goddess *Nehallenia*, not known in History till the 5th of *January*, 1647, when an East-wind blowing very hard in a Creek in *Zealand*, and driving the Sea to the opposite Coast, left naked the Shore, where some ancient Ruins were perceived, that probably for many Ages had been covered by the Sea; and among the Rubbish were found Altars, Urns, Vases, Statues, and Bas-reliefs, and, among others, this Goddess, with Inscriptions, declaring her Name; and that she was invoked by Sailors, for Safety and Success in Traffic, &c.*

CHAP.

* The Curious we refer to *Montfaucon's History*.

CHAP. VII.

Of the Idolatry of the SAXONS, or antient BRITONS.

AMONG these, Ignorance and Superstition had so greatly prevailed, as to divest them of the Knowledge of God, which the Works of Nature did so plainly point out. They made themselves Idols, worshipped them, and offered Sacrifices to them; yea, they worshipped Plants, Woods, and Trees; and were ridiculously fond of astrological Presages, and others much more absurd; such as the Neighing of Horses, the Flight and Noises of Birds, the Sight of an Owl, &c. These were made the frequent Grounds of their predicting future Events.

Josephus tells us of a German Soldier, who presaged, that *Herod Agrippa* would be King, by an Owl's passing over his Head.

Their general Method of predicting was by casting of Lots, by cutting little Pieces of Sticks from Fruit-bearing Trees, squared, and carved, with Characters upon them, which their Pagan Priest, after many Invocations to their Gods, cast, at Adventure, on a white Cloth, spread abroad; and according to the Fall of these Lots, they judged of their good or evil Fortune.

As to the Idols which our Saxon Ancestors adored, they were diverse, and in many Peculiarities differed from the Romans; though some Authors represent them in several material Instances analogous, either in Name, Form, or Properties attributed to them. Of all their Deities, they appropriated seven to the Days of the Week.

The Idol of the SUN.

The first and principal Object of their Adoration was the Idol of the Sun. This Idol was placed in a Temple, and there adored and sacrificed to; believing, that the Sun in the Firmament did with, or in this Idol, correspond and co-operate. To the Day dedicated to the special Adoration of this Idol, they gave the Name of *Sunsday*; whence our Name for the first Day of the Week, SUNDAY. This

This Idol is described like half a naked Man, set upon a Pillar; his Face, as it were, brightened with Gleams of Fire, and holding, with both his Arms stretched out, a burning Wheel before his Breast; the Wheel being to signify the Course which he runneth round about the World; and his Brightness, the Light and Heat wherewith he warms and cherishes the animal and vegetable World.

The Idol of the MOON.

The next, according to the Course of the Days of the Week, was the Idol of the *Moon*, which they worshipped on the 2d Day of the Week, called by them *Moonday*, and since by us *MONDAY*.

The Form of this Idol is very extraordinary; for tho' made a Woman, it is habited with a short Coat, like a Man, and a Hood, with two long Ears. Her holding a Moon before her Breast, may probably be to express what she is; but the Reason of her Chapron appearing with long Ears, short Coat, and piked Shoes, History does not inform us.

The Idol TUISCO.

Another of their favourite Deities was *Tuisco*. He was deified as the first Father, and Ruler of the *Germans* and *Scythians*; and it was a Custom that prevailed almost universally among the Gentiles, to dignify such Personages as had ruled and governed well, or distinguished themselves by heroic or beneficent Acts, with the Name, Reputation, and Reverence of Gods, or Goddesses, after their Death. In like Manner *Tuisco* was deified, as their Conductor, Lord, and Law-giver. And in Process of Time they fabled, that *Tuisco* was the Son of the Earth, and that all their Country was his: Hence they called it *Tuytsh*, (otherwise *Teutonic*) and themselves *Tuytshens*, afterwards *Duytshes*, or *Duytsh* People; whence came the Name of *TUESDAY*, the Day especially dedicated to the Adoration and Service of this Idol.

Tuisco is represented standing on a Pedestal, as an old, venerable Sage, cloathed in a Garment of Skin, holding a Sceptre in one Hand, and the other spread more open, whether to de-

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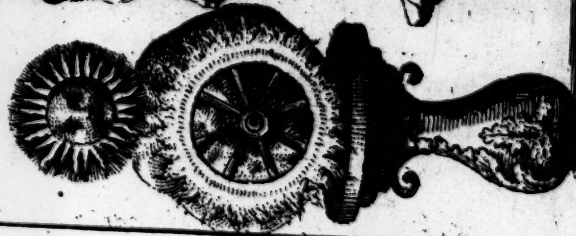
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IDOLS of the ANTIEN T BRITONS and SAXONS .

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note his Clemency, or his dictating to his Subjects; is not ascertained.

The Idol WODEN.

Another of their Deities was *Woden*, esteemed and honoured as their God of Battle, according as the *Romans* reputed and honoured their God *Mars*. His Character was that of a victorious Prince and Captain; they therefore prayed and sacrificed to him after his Death, that by his Aid they might obtain Victory over their Enemies, which, when obtained, they attributed to him, and sacrificed such Prisoners as they had taken in Battle.

The Name *Woden* signifies fierce, or furious, and the Day peculiarly appropriated to his Service was called *Wodensday*, instead of which we say *Wednesday*. Many Encomiums were bestowed on this Deity.

Woden is represented in a bold and martial Posture, clad in Armour, with a broad Sword up-lifted.

The Idol THOR.

The next in Order was their Idol *Thor*, who was not only deified and sacrificed to by the ancient *Pagan Saxons*, but by all the *Teutonics*, even of the People that dwelt beyond *Thule*, or *Iceland*.

In *Greenland* he was worshipped, and in Memory of him, a Promontory, or high Point of Land, lying out in the Sea, and also a River, were called after his Name, according to Historians, down to the present Time.

This great reputed God, being of more Estimation than many of the like Sort, (though of no Worth) was majestically placed in a large and spacious Hall; there-seated, as if reposing himself on a Bed of State.

Thor is represented with a Crown of Gold on his Head, adorned with a Circle in Front, above and below, wherein were set twelve bright, burnished, golden Stars; and with a kingly Sceptre in his Right-hand.

The deluded Pagans believed him to be a God of astonishing Power and Might; yea, that there was no People in the World who did not pay him divine Honour.

That there was no Puissance comparable to his Domination, extending itself both over Heaven and Earth.

That in the Air he governed, and when displeased, did cause Thunder and Lightening, Tempest, excessive Rain, &c. but that being rendered propitious by their Sacrifices, he blessed them with seasonable Weather, and Plenty of Corn and Fruits, as well as kept them from Evil, and Afflictions of every Kind.

Of the weekly Day, which was dedicated to his peculiar Service, we yet retain the Name of *Thursday*; the *Danes* and *Swedes* still call it *Thorshday*. In the *Netherlands* it is called *Thunders-dagh*, which, according to the *English* Language, is *Thunders-day*; whereby it may appear, they antiently intended the *Day of the God of Thunder*. In some of our old *Saxon* Books, it is written *Thunres-deag*, from hence the Name *Thor*, or *Thur*, was abbreviated of *Thunre*, which we now write *Thunder*.

The Idol FRIGA.

The next Idol in Rank and Dignity was the Goddess *Friga*, who is depicted an Hermaphrodite, holding in her Right-hand a drawn Sword, and in her Left a Bow, signifying thereby, that Women as well as Men should, in Time of Need, be ready to fight.

Some honoured her for a God, and some for a Goddess, chiefly the latter, as the Giver of Love and Peace, Riches and Plenty: And the Day they celebrated her Praises, our ancient *Saxons* called *Frigedeag*, from whence they have taken the Name *Friday*.

The Idol SEATER.

The last, to complete the Number, was the Idol *Seater*, by some supposed to be *Saturnus*; for he was otherwise called *Crodo*.

Seater is represented on a Pillar, whereon is placed a *Perch*, (on the sharp, prickled Back of which he stood) of a lean Visage, with long Hair, and a long Beard, bare-headed and bare-footed,

footed, and wearing a long Coat girded with Linnen. In his Left-hand, he held up a Wheel, and in his Right, a Pail of Water, wherein were Flowers and Fruits.

The Explanation of his Portraiture and Dress, sufficiently shew the Sentiments they had of him, as the Ground of their Veneration. His standing on the sharp Fins of this Fish was to signify, that the Saxons, for their serving him, should pass safely, and without Harm, in the most dangerous and difficult Places; by the Wheel was betokened the Unity and Concord of the Saxons, and mutual Agreement in one Course; by the Girdle was signified the Saxons Freedom; by the Pail of Water, with Flowers and Fruits, was declared, that by kind and seasonable Showers he would nourish the Earth for such Productions. The Appellation given to the Day of his Celebration is still retained, viz. *Saturday*, q. d. *Seater's Day*.

The Saxons had, besides these, the Idol of *Ermenfowl*, which they held in great Reputation, as the Friend and Support of the Poor.

Ermenfowl was represented in Arms, standing among Flowers; in his Right-hand he held a Staff, having a Banner, wherein was painted a red Rose; in his other Hand he held a Balance, and upon his Head was placed a Cock; on his Breast was carved a Bear, and before his Middle an Escutcheon, &c.

This Idol was also worshipped by the *Franks*, and by the other *Germans*. He is also taken to be the same that the *Romans* interpreted for *Mercury*; and *Woden* for *Mars*; *Tbor* for *Jupiter*; *Friga* for *Venus*; and *Seater* for *Saturnus*.

They adored also the Idol *Flynt*, who had that Name for his being set upon a Flint-stone; also *Helmsteed*, *Prono*, *Fidegast*, *Sieve*, and some others, unworthy of Notice; though such was their gross Blindness, that they not only paid them divine Honours, but even sacrificed human Creatures to them. Yea, King *Harold*, of *Norway*, the first of that Name, sacrificed two of his Sons, that he might obtain a Tempest at Sea, to disperse and destroy the *Armado*, which *Harold*, King of *Denmark*, and the sixth of that Name, had prepared to come against him. Most of the Idols before-named, the Saxons brought

with them into *Britain*; and it is remarkable, that many Places in *England* still bear the Name given them, on Account of the Worship there paid to those particular Deities; as *Wodnesborough*, in *Kent*; *Wodnesfield*, in *Staffordshire*; *Wodnesborough*, in *Wiltshire*; *Flintshire*, &c.

We shall here observe, though it may seem a Digression, that these Idols and false Gods were afterwards, in a great Measure, destroyed by *Ethelbert*, King of *Kent*, the first Christian *English-Saxon* King; and afterwards completed, as the Light of the Gospel prevailed. It is observable, that King *Ethelbert* only first permitted the preaching of Christianity as a Novelty, or, as what he did not apprehend could be attended with any injurious Consequences, till he was encouraged to countenance the Preachers, from their inoffensive, and becoming Behaviour; and was thus, as well as by other Evidences, convinced of its Truth, and made a Convert to Christianity: Then he encouraged and promoted Christian Knowledge, and was zealous to extricate not only the *English-Saxons* from their former gross Errors and Ignorance, but sent Commissaries abroad for the same Purpose; and by the most Christian Emperor *Charles the Great*, Idolatry was happily suppressed throughout all *Saxony*.

CHAP. VIII.

Of the Gods of the GREEKS and ROMANS.

NOTHING can be more monstrous than the Idolatry of the *Greeks and Romans*. It is contained in their Books, in their Poets, in their Classics; and *Hesiod*, with whom *Varo* and other Authors agree, reckons no less than 30,000 of them.† They had their celestial and terrestrial Deities; Rivers, Fountains,

† In *English* thus:

Three Myriads of immortal Gods there be,
Upon the fruitful Earth, of Jove's great Progeny,
Whom Mortals keep, their Laws observe, and wicked Works do see.

tains, Woods, the Sea, and Hell itself; had peculiar Gods assigned them. Almost every Thing, in short, had its peculiar Deities; the Cities, Fields, Houses, Families, Edifices, Gates, Nuptial Chambers, Marriages, Births, Deaths, Sepulchres, Wheat, Trees, and Gardens.

Secondly, among these were many guilty of abominable Crimes; of Adultery, Sodomy, Rapes, and all Manner of Debauchery. *Cicero* owns this, that the most absurd Things are said by the Poets, which do Harm even by the Pleasantry of their Stile; for they have introduced Gods, inflamed with Anger, fired with Love, mad with Lust, and have made us see their Wars, Battles, Fighting, Wounds; their Hatred, Differences, and Strivings; their Births, Deaths, and Complaints; their natural Lust, exceeding in every Kind of Intemperance; besides their unnatural Lying with Mankind, and Mortals begetting of immortal Gods.

JUPITER.

Their chief God, or rather Idol, was *Jupiter*, whom they called Father, and King of Gods and Men: Him they owned as their Deliverer, Counsellor, and Defender, from his having the Prerogative and Jurisdiction in Heaven and Earth; and from his appointing, by his superior Authority, to *Neptune*, the Jurisdiction of the Sea; to *Juno*, the Air; to *Cybele*, the Earth; and to *Pluto*, the Realms below.

To conclude with the Words of *Orpheus*, “*Jove* is omnipotent; he is the first and the last; the Head and the Middle; the Giver of all Things; the Foundation of the Earth and starry Heavens; he is both Male and Female: Immortal *Jupiter* is the Source of enlivening Fire, and the Spirit of all Things.”

Jupiter is very differently represented, according to the Places where he was worshipped. The *Lacedemonians* depicted him without Ears, to express his Impartiality; whereas the *Cretans* painted him with four, to denote his Omniscience. The *Greeks* gave him the Title of *Triophthalmus*, or three-eyed; because he surveys all Things at one View.

This Deity is usually figured as seated on a golden Throne, and surrounded with Clouds; and dressed in a purple Vestment.

He

He grasps his Thunder in his Hand, and has the Eagle at his Feet. Some place a Sceptre in his Right-hand, with an Eagle on the Top, to denote the Dignity of his Titles, and the peculiar Honours which are paid to him.

We may here fitly introduce *Virgil's* noble Description of his Speech on all Nature, relative to a Dispute between the *Trojans* and *Latians*.

*Thus spake th' Almighty Father, as he sate
 Enthron'd in Gold, and clos'd the great Debate.
 (Th' attentive Winds a solemn Silence keep;
 The wond'ring Waves lie level on the Deep;
 Earth to her Center shook; high Heav'n was aw'd;
 And all th' immortal Thrones stood trembling at the God.)
 Hear then our sacred Will, ye Powers above,
 And mark the unalterable Word of JOVE.
 Since you refuse to bid your Discord cease,
 And join the Nations in the Bonds of Peace;
 Whatever Schemes, or Hopes, the Parties frame,
 Latium and Troy to JOVE are both the same;
 Whether in yon fierce Leaguer 'tis decreed,
 That hapless Ilion, or Hesperia, bleed.
 The stern Rutulians too their Toils shall know,
 And ev'ry Hand shall work its Weal or Woe.
 Your King, inclin'd to neither Side, shall wait
 The great Event, and leave the whole to Fate.
 This by his Brother's awful Floods he swore,
 That thro' the black infernal Regions roar;
 Gave the dread Signal of the solemn Nod,
 With his bent Brows, the Sanction of the God.
 From Sky to Sky the strong Concussion rolls,
 And all Olympus trembled to the Poles.
 Thus did the Sire the high Contention close,
 Then from the Throne majestically rose;
 With him, at once, the sacred Senate rise,
 And to his Palace wait the Sov'reign of the Skies.**

* *Pitt's Virgil*, Vol. IV. Book 10, p. 109.

Accordingly, at *Olympia** his Statue and Temple was erected, called thence *Jupiter Olympius*, of such rich and costly Materials, contrived with such exquisite Art, and finished with such Grandeur and Magnificence, that scarce any Structure in the World could stand in Competition with it. It would be tedious to particularize the Character given of it in History in general.

The Statue was of massy Gold, and sparkled with precious Stones. The Crown on his Head represented Olive-branches, made of these, and other the richest Productions of Nature. The Sceptre was a Mixture of all Kinds of Metals, and other Curiosities, even his Buskins and Sandals were of massy Gold, inlaid with Ebony, Ivory, and precious Stones; and with a great Variety of embossed Figures: The exterior Parts were of answerable Beauty and Cost. It was finished to the utmost Degree of Perfection, and said to be the Master-piece of the great *Phidias*.

The Temple erected to his Honour was of the *Doric* Order, the most ancient, as well as the most suitable to the grand Undertaking. The Length of the Temple was 230 Feet; its Breadth 95 Feet, and its Height, from the Area to the Roof, 230 Feet.

The *Olympic* Games were also celebrated near this City, in Honour of the said Heathen God.

A P O L L O.

Apollo was the next principal celestial Deity. He was the God whom they made to preside over Music, Physic, Poetry, and Prophecy, or Divination; as also over the Chace, under the Character of the *Sun*. *Apollo* was depicted in a Chariot, drawn by four Horses: He bore a Shield, to shew his Protection of Mankind: He was painted as a beardless Youth; his Locks dishevelled, and crowned with Laurel, holding a Bow in his Right-hand, with Arrows, and a Lyre in his Left. The Poet admirably describes his Palace in the following Lines.

The

* *Olympia*, a City of *Elis*, in the *Peloponnesus*, about 60 Miles from *Corinth*, in *Greece*.

*The Sun's bright Palace on high Columns rais'd,
 With burnish'd Gold, and flaming Jewels blaz'd;
 The folding Gates diffus'd a Silver Light,
 And with a milder Gleam refresh'd the Sight:
 Of polish'd Iv'ry was the Cov'ring wrought;
 The Matter w'y'd not with the Sculptor's Thought;
 For in the Portal was display'd on high,
 (The Work of Vulcan) a fictitious Sky;
 A waving Sea th' inferior Earth embrac'd,
 And Gods and Goddesses the Waters grac'd.
 On Earth a different Landskip courts the Eyes,
 Men, Towns, and Beasts, in distant Prospects rise,
 And Nymphs, and Streams, and Woods, and rural Deities. }
 O'er all, the Heav'n's refulgent Image shines;
 On either Gate were six engraven Signs.*

*Here Phæton, still gaining on th' Ascent,
 To his suspected Father's Palace went,
 Till pressing forward thro' the bright Abode,
 He saw, at Distance, the illustrious God;
 He saw at Distance, or the dazzling Light
 Had flash'd too strongly on his aking Sight.*

*The God sits high, exalted on a Throne
 Of blazing Gems, with Purple Garments on;
 The Hours, in Order rang'd, on either Hand,
 And Days, and Months, and Years and Ages stand.
 Here Spring appears, with flow'ry Chaplets bound;
 Here Summer in her wheaten Garlands crown'd;
 Here Autumn the rich trodden Grapes besmear,
 And hoary Winter shivers in the Rear.*

✓ The Temple of *Apollo*, at *Delphos*, was one of the most famous in all Antiquity. The City stood upon a Declivity, about the Middle of Mount *Parnassus*, built on a small Extent of even Ground, and surrounded with Precipices that fortified it, without the Help of Art; and though this Temple was inferior, in Point of Magnificence, to that of *Jupiter*, it was adorned with a great Variety of noble Statues, and many other immensely rich Presents, which were sent to it from every

Quar-

Quarter, by several Princes, who had consecrated them to this God; as also with the Offerings of such as went to consult the Oracle.

Diodorus Siculus assures us, that the rich Presents made to this Deity amounted to 1,333,000*l*.

M A R S.

Mars was the next celestial Deity of the *Greeks* and *Romans*, who was reputed the God of War and Armies. The *Greeks* sometimes called him *Ares*, either from the Destruction which he causes, or the Silence and Vigilance which is observed in War. He was held in high Veneration by the *Romans*, on Account of his being fabled the Father of *Romulus*, their Founder; and also, because of their own Genius, which was always inclined to Conquest.

His History furnishes us with but few of Adventures, except that of his Amour with *Venus*. He is usually described in a Chariot, drawn by furious Horses, compleatly armed: He extends his Spear with the one Hand, while, with the other, he grasps a Sword, embued in Blood. His Aspect is fierce and savage; sometimes *Discord* is represented as preceding his Car, while Tremor, Fear, and Terror appear in his Train. *Virgil* gives a beautiful Description of this God, agreeable hereto.

*Beneath his Standard rang'd, a chosen Force
I send, two hundred brave Arcadian Horse;
And to support the gathering War, my Son
Shall lead an equal Squadron of his own.
Swift from the op'ning Heav'n's, with awful Sound,
A sudden Splendor broke, and blaz'd around,
A rolling, general Din, they heard from far;
And the loud Tyrrhene Trumpets rend the Air.
While, thus amaz'd, they gaze with wond'ring Eyes;
Peal after Peal runs rattling round the Skies:
At last, bright, clashing Arms the Train behold,
That flush the Skies, and fringe the Clouds with Gold.*

Æneid. Book 8.

MERCURY.

Mercury is another celestial Deity, who was reputed to be the Son of *Jupiter* and *Maia*, the Messenger and the Interpreter of the Gods. He is said to bear up the Heavens with his Shoulders. He is stiled the God of Eloquence, and Protector of Learning; the Guardian of Merchandize and Commerce, and the Inventor of Weights and Measures; though these Offices ill suit with the various Thefts which are attributed to him, as his great Exploits. He is, moreover, said to preside over Wrestling, and the *Gymnastic Games*; and also over Dreams; but the most remarkable Office ascribed to him was that of unloosing Mens Souls from their Bodies at Death,

*From Jove he came commission'd, heav'nly bright,
With radiant Beams, and manifest to Sight:
The God obeys, and to his Feet applies,
Those golden Wings that cut the yielding Skies:
He seiz'd his Wands that caused Sleep to fly,
Or in soft Slumbers seals the wakeful Eye;
That drives the Dead to dark Tartarian Coasts,
Or back to Life compels the wand'ring Ghosts;
Now smoothly steers thro' Air his equal Flight,
Now springs aloft, and tow'rs th' etherial Height:
Then wheeling down the Steep of Heav'n, he flies,
And draws a radiant Circle o'er the Skies.*

He is represented by the Poets as a fair, beardless Youth, with flaxen Hair, lively blue Eyes, and a smiling Countenance; with Wings on his Head, and at his Heels, and having a *Caduceus* in his Hand.

Mercury was invoked in Conjunction with *Hercules*; and annually in *May*, a Festival was celebrated to his Honour at *Rome*, by Merchants and Traders, intreating him that he would prosper their Business, and forgive their Frauds.

BACCHUS.

Another of their celestial Deities was *Bacchus*, whom they much delighted in, tho' he was their greatest Shame. He was the God of Mirth, Wine, and good Chear. To him they ascribed the Forgetfulness of their Cares, and the soft Transports of mutual Friendship, and chearful Conversation. It would be endless to repeat the Compliments paid him by *Greek* and *Latin* Poets; we shall therefore only insert the celebrated Address of *Virgil*.

*Thee, I sing, O Bacchus, God of Vines!
With thee the various Race of Sylvan Trees,
And Olives blooming late, by slow Degrees.
Come, sacred Sire, with luscious Clusters crown'd,
Here all the Riches of thy Reign abound;
Each Field replete, with blushing Autumn flows:
O come, thy Buskins, sacred Sire, unloose,
And tinge, with me, thy Thighs in purple Juice.*

Bacchus is represented as a corpulent Youth, naked, with a ruddy Face, wanton Look, and effeminate Air: He is crowned with Ivy and Vine-Leaves, and bears in his Hand a Javelin, encircled with the same, having his Car drawn by Lions, or Tygers, or Leopards, surrounded by Wood-Nymphs, in frantic Postures; and to close the mad Procession, *Silenus* riding on an Ass scarce able to carry so jovial a Companion.

JUNO.

Of the celestial Goddesses, *Juno* is allowed the Pre-eminence: She was the Daughter of *Saturn* and *Ops*, and Sister and Wife of *Jupiter*. She was esteemed the Goddess of Kingdoms and Riches, stiled the Queen of Heaven; and indeed we find her, in the Poets, supporting that Dignity with an Ambition and Pride, suitable to the Rank she bore.

Juno, in a peculiar Manner, presided over Marriage and Child-birth, on the first Occasion. In sacrificing to her, the

Gall of the Victim was always thrown behind the Altar, to denote no Spleen should subsist between married Persons. Women were peculiarly thought to be under her Protection, of whom every one had her *Juno*, as every Man had his Guardian Genius. She was known, and worshipped by a great Diversity of Names; the chief were, *Lucina*, from her first shewing Light to Infants; *Pronuba*, because no Marriage was lawful, without previously invoking her; also *Kalendaris*, because Sacrifices were offered her on the first Day of every Month. Her usual Attendants were *Castor* and *Pollux*, and 14 Nymphs; and her most favourite Companion, *Iris*, Daughter of *Thaumas*.

*Dread Juno, Consort to imperial Jove,
Great Juno, thou whose Care presides
Over the nuptial Bed.——*

*Juno, Goddess with her radiant Eyes,
She bath'd her Body in ambrosial Streams,
Which shed a Fragrance round the immortal Dome
Of Jove, in Heav'n, and breath'd an odorous Scent
Down to the Earth, and thro' the balmy Air.*

Juno is represented by *Homer* as drawn in a Chariot, adorned with precious Stones, the Wheels of Ebony, nailed with Silver, and drawn by Horses, with Reins of Gold; but most commonly her Car is drawn by Peacocks.

At *Corinth* she was depicted in her Temple, as seated on a Throne of Gold and Ivory, with a Pomgranate in one Hand, and in the other a Sceptre, with a Cuckoo at the Top. She was no other than the *Egyptian Isis*.

M I N E R V A.

Minerva, one of the most distinguished of the *Dii Majores*, as being the Goddess of Arts and Sciences, called the Daughter of *Jupiter*. She had besides several Appellations among the *Greeks* and *Romans*, called *Pallas*, from her brandishing her Spear in War; *Athena*, because she was fabled to be born full grown; whence also she obtained the Name of *Amistres*, or Motherless; and the Epithet of *Parthenis*, or the Vir-

Virgin; that of *Ergalis*, from her Excellency in spinning and weaving; *Musca*, from her Invention of the Pipe. In short, she was esteemed the Patroness of Architecture, and of all those Sciences which render Men useful to themselves and Posterity.

*High in the Midst the blue-ey'd Virgin flies;
From Rank to Rank she darts her radiant Eyes:
The dreadful Ægis, Jove's immortal Shield,
Blaz'd on her Arm, and lighten'd all the Field:
Round the vast Orb a hundred Serpents roll'd,
Form'd the bright Fringe, and seem'd to burn in Gold.
With this each Grecian's manly Breast she warms,
Swells their bold Hearts, and strings their nervous Arms.*

Pope's Homer.

Minerva, by Poets and Sculptors, is represented in a standing Attitude, completely armed, with a composed, but smiling Countenance, bearing a golden Breast-plate; with a Spear in her Right-hand, and her *Ægis* in her Left; her Head is entwined with Olives, to denote that Peace is the End of War; and with a Fighting-Cock, and an Owl, as an Emblem of Sagacity.

Minerva was highly honoured, and had several Temples, both in Greece and Italy. The *Athenians*, who always had a particular Devotion to her, as the Patroness of their City, in the flourishing State of their Republic, erected a magnificent Temple to her, by the Name of *Parthenis*, or Virgin-Goddes, in which they placed her Statue of Gold and Ivory, 39 Feet high, wrought by the Hands of *Phidias*. She had also a stately Temple at Rome, on Mount *Aventine*, where in the Month of *March* they celebrated her Festival, called *Minervalia*, five Days successively. She had sometimes her Altars in common with *Vulcan*, and sometimes with *Mercury*.

We must not here omit the *Palladium*, which, though we cannot ascertain the Materials of which it was made, was preserved in *Troy*, as a Treasure on which the Safety of the Kingdom depended; and it was afterwards removed, or another in its Stead, and deposited at Rome, in the Temple of *Vesta*. When this Edifice was on Fire, a *Roman* rush'd in, and saved it, with the

the Loss of both his Eyes, which the *Romans* in general greatly applauded, and recompenced with Honours.

V E N U S.

Another of the celestial Goddesses was *Venus*, whose Influence is acknowledged by Gods and Men. Few Deities have been worshipped so extensively, or under a greater Variety of Names. She was called *Cytherea*, *Paphia*, *Cypria*, *Erycina*, *Idalia*, and *Acidalia*, from the Places where she was in a particular Manner adored. Other Appellations were given her, from her principal Attributes, which would be too tedious to mention. A Goddess so universally owned and adored, as the Goddess of Love and Pleasure, could not fail of Temples; that of *Paphos* in *Cyprus* was the principal; there was another at *Rome*, dedicated to her by the Title of *Venus Libitina*. She had also a magnificent Shrine built for her by her Son *Æneas*; and agreeable to the high Veneration she was held in, the Poets, *Homer* and *Virgil*, have been lavish in the Description of her Beauties. Of this Goddess, Mr *Gay* has the following Lines:

*O potent Queen, from Neptune's Empire sprung,
Whose glorious Birth admiring Nereids sung;
Who 'midst the fragrant Plains of Cyprus roves,
And whose bright Presence gilds the Paphian Groves;
Where to thy Name a thousand Altars rise,
And frequent Clouds of Incense hide the Skies.*

Nor were the antient Sculptors negligent on so interesting a Subject; *Phidias* formed her Statue of Ivory and Gold, with one Foot on a Tortoise; and she was sometimes represented in other Attitudes, in antique Gems and Medals, clothed with Purple, glittering with sparkling Diamonds; her Head crowned with Roses; drawn in an Iron Car, by Swans, or Doves: At others, she is represented standing, with the *Graces* attending her; but in all Positions, *Cupid*, her Son, is her inseparable Companion.

Of the Terrestrial Gods and Goddesses.

S A T U R N.

Saturn, the first in Rank of their terrestrial Deities, was represented as inflexibly cruel, devouring even his own Male-Children. He is fabled to be bound by Jupiter, and cast down to Hell; yet they held his Government to be so mild and happy, that the Poets gave it the Name of the *Golden Age*.

Then Saturn came, who fled the Pow'r of Jove,

Robb'd of his Realms, and banish'd from above:

The Men, dispers'd on Hills, to Towns he brought,

And Laws ordain'd, and civil Customs taught;

And Latium call'd the Land, where safe he lay,

From his unduteous Son, and his usurping Sway.

With his mild Empire, Peace and Plenty came;

And hence the golden Times deriv'd their Name.

HOMER.

Or thus described in Dryden's *Virgil*;

The last great Age, foretold by sacred Rhimes,

Renews its finish'd Course; Saturnian Times

Roll round again; and mighty Years begun

From their first Hour, in radiant Circles run:

The base, degenerate, iron Offspring ends;

A golden Progeny from Heav'n descends.

The sharpen'd Share shall vex the Soil no more,

But Earth, unbidden, shall produce her Store:

The Land shall laugh; the circling Ocean smile;

And Heav'n's Indulgence bless the holy Isle.

And his Festival was accordingly celebrated with all the Pomp and Luxurancy of Imagination.

Saturn was represented as an old Man, bare-headed and bald, with all the Marks and Infirmities in his Face. In his Right-hand

hand they sometimes place a Scythe ; at others, a Key, and a Serpent biting its own Tail, circumflexed, in his Left. He was sometimes depicted with six Wings, and Feet of Wool. The Scythe denoted his cutting down and impairing all Things ; and the Serpent the Revolutions of the Year, a proper Emblem of Time.

VULCAN.

Another of the terrestrial Deities was *Vulcan*. He is fabled to have invented the Art of softening Steel and Iron. The Heathens undoubtedly copied this Deity from the *Tubal Cain* of *Moses*. He is also said to be one of those Gods who presided over Marriages.

*Me by the Heel he drew,
And o'er Heav'n's Battlements, with Fury, threw.
All Day I fell: My Flight at Morn begun,
And ended not but with the setting Sun.
Pitch'd on my Head, at length the Lemnian Ground
Receiv'd my batter'd Skull ; the Sinthians heal'd my Wound.*

Dryden's Homer.

Some Historians make him one of the first of the *Egyptian* Kings, who for his Goodness was deified. Others make him to preside over Husbandmen. Hence the Appellations given him were many and different ; and the Manner in which he was represented varied ; sometimes he appeared in a rural Dress, at other Times as a Smith, with his Anvil, and usually attended by his Men, the *Cyclops*. In the antient Gems and Medals of the *Greeks* and *Romans*, he is figured as a lame, deformed, and squatted Man ; and in different Parts of the World, they adopted the various Names and Figures, and paid him divine Honour in every different Representation.

The Temple devoted to him at *Memphis*, is said to be the first built in *Egypt* ; at first, it had the primitive Simplicity, but was afterwards enlarged, and embellished with stately Porches and Statues, of a monstrous Size, and most splendid Decorations.

CERES.

C E R E S.

Ceres, a terrestrial Goddess, is said to be the Daughter of *Saturn* and *Rhea*, and reputed not only to be the Goddess of Plenty, but the first that taught the Manner of tilling the Ground, and furnishing Men with Vegetables and Corn for Food. She likewise, by good Laws, learned Mankind Justice, and the Manner to live in Society. She is sometimes taken for the Sun, sometimes the Moon, and sometimes for the Earth; and by a Metonymy of Expression, for Bread.

She was represented in a Chariot, drawn by Dragons, holding a Peacock's Head in one Hand, and a burning Torch in the other; her Head was crowned with a Turban, composed of the Ears of Corn.

There were none of the celestial Assembly to whom more solemn Sacrifices and ceremonious Rites were offered, than to *Ceres*: None were admitted to them, but Persons of the first Character and Eminence, and none but the Priest was permitted to view the Statue of this Goddess. All the Assembly used lighted Torches, and the Solemnity concluded with Games, in which the Victor was crowned with Ears of Barley.

These Rites were brought from *Egypt* to *Greece*, and there celebrated with great Dignity and Grandeur. *Roman* Husbandmen and Gardeners celebrated Feasts, called *Ambervalia*, to render her propitious, in the Beginning of *April*. *Cicero* mentions an antient Temple of hers at *Catenea*, in *Sicily*, in which the Offices were performed by Matrons and Virgins only.

The Temple of *Ceres* and *Proserpine* (another of their Deities) was built in the *Doric* Order, and was of so wide an Extent, as to hold thirty thousand Men; and that Number (History mentions) did generally attend the Celebration of the Mysteries of these Goddesses. At first this Temple had no Columns on the Outside, but *Philo* added a magnificent Portico.

D I A N A.

Diana was the Sister of *Apollo*, the rural and sylvan Goddess, and the Patroness of Chastity, and was worshipped by the

E e

Greeks

Greeks and Romans in the Habit of a Woman beyond the common Stature, armed with a Bow and Arrow, a Quiver at her Back, a Déer-Skin fastened to her Breast, and a Purple Robe, tucked up at the Knees, with Gold Buckles, or Clasps, and attended by Nymphs in a Hunting-Dress, with Nets and Hounds.

Though, with Respect to Rank, she was not equal with some other Goddesses, yet she was in great Esteem, and her Festivals were celebrated with remarkable Dignity. She is thus characterized by the Poet.

————— *The Queen of Night,*
Who takes, in Sylvan Sports, her chaste Delight.

Chauc.

Sometimes of gloomy Groves she likes the Shades;
And there, of Virgin Nymphs, the Chorus leads:
And sometimes seeks the Towns, and leaves the Plains;
And loves Society where Virtue reigns.

Cong.

The Temple of *Diana* at *Ephesus* has been always admired as one of the noblest Pieces of Architecture that the World has ever produced. It was 425 Feet long, 200 Feet broad, and supported by 127 Columns of Marble, 60 Feet high, 27 of which were beautifully carved.

This Temple, which was 200 Years in Building, was burnt by *Erostratus*, only to perpetuate his Memory; however, it was rebuilt, and the last Temple was not inferior, either in Riches or Beauty, to the former, being adorned with the Works of the most famous Statuaries of *Greece*.

These were the twelve principal Deities of the *Greeks* and *Romans*; hence their Altars were called the Altars of the twelve Gods. Besides these, they had *Neptune*, *Pluto*, and *Proserpine*, whom they worshipped, sacrificed to, swore by, and held in great, if not in equal Esteem.

NEPTUNE.

NEPTUNE.

This remarkable Deity is said to be the Son of *Saturn* and *Vesta*, and Brother of *Jupiter*; his Wife was *Amphitrite*: He was driven out of Heaven for his Conspiracy against *Jupiter*. He is also said by the Poets to have built the Walls of *Troy*, and to have had a Contest with *Minerva*, about naming the City of *Athens*.

It is fabled, that he struck the Ground with a Trident, in Anger, and that a Horse came forth, for which Reason they offered him that Animal. He was the God of the Sea, and his Attendants were *Nereus*, *Glaucus*, *Proteus*, *Triton*, *Oceanus*, and *Thetis*, Demi-Gods.

Neptune is thus described by the Poet:

*Then Neptune, the dread Ruler of the Floods,
Descended from the Mount: Beneath the God
The Mountain shook, and the proud Forest bow'd,
In Token of Submission.
High on his Car the Deity appear'd,
Triumphant o'er the Waves. The monstrous Whales,
On every Side, roll'd their enormous Bodies;
And, playing all around, confess the God.*

He is represented with black Hair, and blue Eyes, arrayed in a Mantle of Azure, holding a Trident for his Sceptre in his Right-hand, and embracing his Queen in his Left; he stands upright in his Chariot, drawn by Sea-Horses, and attended by Nymphs.

He was sometimes called *Hippias*, from his Regulation of Horsemanship; and some think him the same as the ancient God *Census*.

Neptune had a Temple in *Arcadia*, by the Name of *Proclystus*. *Tanarus*, *Corinth*, and *Calabria* also dedicated Temples to his Honour; and there was a very magnificent one at *Rome*, enriched with many naval Trophies; but *Augustus Caesar* pulled down his Statue, in Resentment for a Tempest which had dispersed his Fleet, and endangered his Life.

P L U T O,

Another of the Grecian Deities, is said to be the Son of *Saturn* and *Ops*, and Brother to *Jupiter*. He is reputed the Ruler of the Dead, and King of the infernal Regions.

The Poets characterize him as mounting his Chariot to visit the World: And on his Arrival at *Sicily*, he chanced to view *Proserpine*, with her Companions, gathering Flowers. Urged by his Passion, he forced her into his Chariot; and opening a Passage near the River *Chemaris*, he sequestered her to the Realms of Night. Hence the Poet describes him as saying,

*From Heav'n I sprung, and Saturn was my Sire:
The Pow'r of Pluto stretches all around,
Uncircumscrib'd by Nature's utmost Bound,
Where Matter mouldring dies, where Forms decay,
Thro' the vast trackless Void extends my Sway.
So Pluto, seiz'd of Proserpine, convey'd,
To Hell's tremendors Gloom, th' affrighted Maid;
Then grimly smil'd, pleas'd with the beauteous Prize,
Nor envy'd Jove his Sun-shine, and his Skies.*

Pluto is usually represented in an Ebony Chariot, drawn by four black Horses: Sometimes he holds a Sceptre, to denote his Power; at others a Wand, with which he commands, and drives the Ghosts. *Homer* mentions his Helmet, as having a Quality to render the Wearer invisible.

Pluto's chief Festival was in *February*, and called *Charistia*; because Oblations were made for the Dead, at which Relations assisted, and all Degrees of Animosity were to cease. Black Bulls were offered as Victims, and the Ceremonies were performed in the Night; it being deemed unlawful in the Day-time. There was an Image expos'd to denote the Approach of this Festival, called *Pelonta*, or, the *Deliverance*; because they regarded the Death of the Good as a Deliverance from Evil. He had a magnificent Temple at *Pylos*.

The *Greeks* sometimes called him *Agelistus*, as also *Hades*, on Account of the Gloominess of his Dominions. Among the

the Romans, he had the Name of *Februus*, from the Lustrations used at Funerals; and *Summanus*, because he was the Prince of infernal Deities. He was also called the terrestrial *Jupiter*.

PROSERPINE.

This Goddess was the Daughter of *Jupiter* and *Ceres*, and educated in *Sicily*, from whence she is fabled to be stolen, as before related; and after some Time to be released by *Theseus*.

She is represented under the Form of a beautiful Woman, enthroned, having something stern, and melancholy in her Aspect.

Proserpine was sometimes worshipped in Conjunction with *Pluto*, and at others with *Ceres*. Their Temple at *Ephesus* was exceeding large and magnificent. Both *Greeks* and *Romans* held her in high Veneration. Hence the Poet is lavish in her Praise.

Hail, mighty Empress of the Realms of Night!
I'll sing th'unbounded Glories of your Reign:
Whole Nature owns your Pow'r; whate'er have Birth,
And live, and move, o'er all the Face of Earth;
Or in old Ocean's mighty Caverns sleep;
Or, sportive, roll along the foaming Deep;
Or, on stiff Pinions, airy Journeys take;
Or cut the floating Stream, or stagnant Lake.
In vain they labour to preserve their Breath;
And soon fall Victims to your Subject, Death.
Unnumber'd Triumphs swift to you he brings:
Hail, Goddess of all sublunary Things!
Empires that sink above, here rise again;
And Worlds, unpeopled, crow'd th' Elysian Plain.
Let no Distrust of Pow'r your Joys abate,
Speak what you wish, and what you wish is Fate.

Besides these, they had many inferior Classes of Deities, in every Species of Animals and Vegetables, of which their Number was almost infinite, and too numerous to mention, much less to characterize. Hence

Hence the judicious Poet merrily burlesques them in following Distich :

*Happy the Nations! who, of their own sowing,
Have Store of Gods in every Garden growing.*

We shall therefore draw this Subject to a Conclusion, some general Observations relating to their Auguries, or Divinations, their Oracles, Victims, Altars, sacred Groves, Sacrifices, Priests, &c.

Of AUGURIES.

The superstitious Fondness of Mankind for searching in Futurity has doubtless given Rise to a vast Variety of Follies. The *Romans*, in particular, found out almost innumerable Methods of Divination; all Nature had a Voice, and the most senseless Beings, and the most trifling Accidents, became Passages of future Events, and foretold Things to come. They introduced Ceremonies, founded on a mistaken Knowledge of Antiquity, that were the most childish and ridiculous, and which yet were performed with an Air of Solemnity.

The Persons appointed to unravel the Decrees of Heaven were those of the most respectable Characters, who received great Honour from the Privilege of exercising this Office. They were prepared with much Ceremony, and the Place consecrated.

The Auguries were generally taken on some particular Undertakings; particular Birds were consulted, their Motions &c. were regarded as Signs of good or bad Omen: They had also their sacred Chickens, and their Manner of taking and feeding on the Corn given to them, was regarded as what determined the Fate of a Kingdom, or of an Engagement in a Field. *Cicero*, who was perfectly sensible of the Folly of these Practices, says *Cato*, expressed his Surprise, how many of the Soothsayers could look one another in the Face, without laughing. Strange! that so wise a People as the *Romans* should fall into it.

OF ORACLES.

Their Oracles also claim our Notice. It is not improbable, that the moving of the Temple, or Tabernacle of the *Israelites*, in which God was consulted, might spread the Opinion of Oracles amongst the neighbouring Nations, and give the first Impressions of building a Temple. The *Priests* and *Magi*, who were utterly unacquainted with the Methods suited to obtain an Answer to their Petitions, had Recourse to several Methods, which served at once to amuse the People, to inspire them with the Idea of their extraordinary Penetration, and to give the Air of Science to the Art of interpreting the Will of the Gods.

Of all the Nations of the Earth, *Greece* was the most famous for Oracles; and some of their wisest Men have endeavoured to vindicate them upon solid Principles, and refined Reasonings. *Xenophon* expatiates on the Necessity of consulting the Gods by *Auguries*, and *Oracles*. He represents Man as ignorant of what is advantageous, or destructive to himself; that he is so far from being able to penetrate into the Future, that the Present itself escapes him; that his Designs may be frustrated by the slightest Objects; that the Deity alone, to whom all Ages are present, can impart to him the infallible Knowledge of Futurity; that no other Being can give Success to his Enterprises; and that it is highly reasonable to believe, that he will guide and protect those, who adore him with a pure Affection, who call upon him, and consult him with a sincere and humble Resignation. How surprising is it, that such refined and noble Principles should be brought to defend the most puerile and absurd Opinions; or that what is applicable to God alone, should be thus ridiculously perverted to an Idol!

Oracles were thought by the *Greeks* to proceed more immediately from God, than the other Acts of Divination; therefore *Minos*, to give his Laws of Government the greater Sanction, pretended to receive them from *Jupiter*. And *Licurgus* visited the *Delphian Oracle*, that he might the better ingage the People to believe, that he received from *Apollo* the Platform he communicated to the *Spartans*.

These pious Frauds were frequently practised with the Profession and Appearance of peculiar Sanctity; and nothing was wanting to keep up the Air of Mystery, and procure it Veneration. Notwithstanding it was repugnant to the Sentiments of the wisest Heathens, a superstitious Fondness for them almost every where prevailed; especially where the Statues of their peculiar Deities were erected; as that of *Jupiter*; of *Apollo* at *Delphos*; of *Trophonius* in *Bæotia*; and his sacred Grove at or near *Labadea*, a City of *Greece*, where, it is pretended, some had the Knowledge of Futurity by Vision, and others by an audible Voice. The Manner it was sought for, was generally by Letter, sealed up, and given to the Priest, or left upon the Altar; and the Person who carried it was obliged to wait all Night in the Temple. Their Answers, however, says *Rollin*, were very ambiguous and obscure.

Of ALTARS and SACRIFICES.

In the most early Ages, Sacrifices were made without any Altars. As a Testimony of Gratitude, they offered a small Quantity of Corn, or Herbs; afterwards they offered the choicest of their Flocks; which, doubtless, at first was intended to express their Gratitude, and Sense of their Dependence; but as Superstition gained Ground in the World, the Purity of these Sentiments became sullied, and the Plainness and Simplicity of them were superceded by false and groundless Sentiments of God, &c. They imagined the Deity to be cruel, rigorous, and inflexible, and One, who delighted in the Misery of his Creatures. Hence those horrid Kinds of Sacrifices, which were a Disgrace to human Nature, even of their own Children.*

This cruel Custom being practised by the *Carthaginians*, the *Romans* sent an Embassy to dissuade them from it; and in the Reign of *Tiberius*, the Priests of *Saturn* were crucified, for presuming to sacrifice Children to him.

In

* The *Scythians*, the *Germans*, the *Egyptians*, and Inhabitants of *Palestine*, offered up their Children; and the *Israelites* themselves so far imitated their Barbarities, as to cause their Children to pass between two Fires, till scorched.

In their sacrificing to Idols, a Choice of Animals was made, according to the Disposition of their Gods: To *Jupiter*, a white Ox; to *Apollo*, *Neptune*, and *Mars*, the Ram, Bull, and Boar. The He-goat to *Bacchus*. To *Diana* the She-goat, &c.

The Ceremonies observed in their Sacrifices were extremely different to different Deities, and Victims; but always, in regard to the Victim, it must be free from the least Blemish, in which they were exceeding strict.

Lucan has elegantly described the Imperfections which excluded them from being offered in Sacrifices.

*The Liver wet with putrid Streams he'spy'd,
And Veins that threaten'd on the hostile Side;
Part of the heaving Lungs is no where found,
And thinner Films the sever'd Entrails bound;
No usual Motion stirs the panting Heart,
The chinky Vessels ouze in every Part:
The Cawl, where wrapp'd, the close Intestines lie,
Betrays its dark Recesses to the Eye.
One Prodigy, superior, threaten'd still,
The never-failing Harbinger of Ill:
Lo! by the fibrous Liver's rising Head,
A second rival Prominence is spread.*

Rowe's *Lucan*.

The Priest prepared himself for his Office, by Continence, and by Ablution, or washing his Hands in pure Water. Before the Procession went a Herald, crying *Hoc age*, to engage the People's sole Attention to what they were about to perform. The Priest was cloathed in white, or purple Vestments, and crowned with a Chaplet of the Leaves of the Tree, sacred to the God, to whom the Sacrifice was to be offered. The Victim had also his Horns gilt, and crowned with a Chaplet of the same Leaves, adorned with Ribbands, &c. The Priest then commanded the Prophane to depart; which the *Romans* expressed by saying, *Procul este, Profani*, Stand far off, ye Prophane.

When the Victim stood before the Altar, the Priest laid one Hand thereon, and began with a Prayer to all the Gods, at

which Time the strictest Silence was observed. Then the Sacrifice began, by throwing upon the Head of the Victim, Corn, Frankincense, Flour, and Salt. Then the Priest poured Wine and sprinkled the Beast between the Horns. Then the Priest drew a Knife, and directed his Servants to kill.

*Thus the gay Victim, with fresh Garlands crown'd,
Pleas'd with the sacred Pipe's enliv'ning Sound,
Thro' gazing Crouds, in solemn State proceeds,
And, dress'd in fatal Pomp, magnificently bleeds.*

This was no sooner done, than the Duty of the Inspector began, and if approved, he poured Wine into it, and it was laid on the Fire, as allotted to the God; and the Rest was put aside for the Priests, and those that offered it. But if it was an *Holocaust*, or whole Burnt-offering, the whole was consumed in the Flames. They sometimes offered an *Hecatomb*, which was an Hundred in one Sacrifice; Bulls, Sheep, Hogs, or other Animals.

In early Ages, every Man was Priest in his own Family; afterwards Priests and Priestesses were appointed; and Kings, as Fathers and Masters of that Family, which composed the Body Politic, offered Sacrifices.

They had also several Ranks and Degrees of Priests, who were dignified and honoured, and enjoyed many peculiar Privileges and Immunities.

The *Pontifex Maximus*, or high Priest, was esteemed the Judge and Arbitrator in all divine and human Affairs; and his Authority was so great, and his Dignity so much revered, that all the Emperors, after the Example of *Julius Cæsar*, and *Augustus*, either actually took upon them the Office, or at least used the Name. The high Priest was not permitted to go out of *Italy*. If he attended a Funeral, to see the dead Body was deemed a Profanation.

The *Rex Sacrorum* was instituted after the Expulsion of the *Roman Kings*, to perpetuate the Memory of the great Services some of them had done the State.

The *Flamins*, according to *Livy*, were appointed to discharge those religious Offices, which they imagined properly belonged to
the

the Kings. At first there were three only, and those chosen by the People, and their Election confirmed by the High Priest; their Number, however, was afterwards encreased to 15.

The *Feciales*, consisting of 20, were chosen from the most distinguished Families. These were properly the Heralds of the Republic; who, whenever it was injured, were to demand Satisfaction, which, if they could not obtain, they called the Gods to witness between them and the Enemy, and denounced War.

Besides these, they had Priests of particular Deities; each of which had a peculiar College, and constituted a distinct Community.

The Temples of the Pagans have been sufficiently represented in the Account of the *Greek* and *Roman* Idolatry. Their Number and Magnificence were certain Indications of their Zeal in what they esteemed Religion, though as certain Proofs of their gross Ignorance and ridiculous Superstitions. They were here in Love with Darkeness, and captivated by their vain Imaginations, till the Light of Christianity broke through the Shades, and with convincing Evidence, shewed the Way to Life and Immortality.



OF THE

CHRISTIAN RELIGION.

INTRODUCTION.

Of the Overtbrow of heathenish Idolatry, and of the Propagation of Christianity; with the Expediency thereof considered.

HEN Christianity was first published to the World, the Sentiments and Practices of Mankind were both very depraved, and the Corruption was almost universal. Idolatry, one small Nation excepted, had overspread the Face of the whole Earth. Even the *Jews* represented the almighty, and gracious Creator of all Things, as conferring his Favours to them alone; and as overlooking, and abandoning the Rest of Mankind, which rendered them conceited of themselves, proud of their own superior Privileges, and insolent and cruel to those who were not of their Religion. And the poetic Theology of the Heathens, which seems to have been their established Religion, and the general Belief of the Vulgar, imputed to their Deities the grossest Impurities, and the most infamous Immoralities, which had a natural Tendency to corrupt the Morals of their Worshipers, and gave a Sanction to the worst of Vices. And accordingly, in the politest Nations, some of the sacred Rites, solemnized in Honour of their Gods, were so bestial and lewd, as must raise Horror in every Mind that has the least Sense of Virtue and Decency.

Nay, even a considerable Part of that Public-spiritedness and Love of their Country, for which they are celebrated, was nothing else but a Zeal for their own particular national Interest,

in

in Opposition to the general Good of the World. Their Ambition to aggrandize themselves by conquering, oppressing, and enslaving other Nations, and their Fortitude and Contempt of Danger, was so far from being the Effects of truly heroic Virtue, that they were animated to it by the basest Views. And it is plain, there was actually something of this in the Case of the old *Greeks* and *Romans*, who by their Arms and Conquests spread Desolation round about them, and violated, in the most notorious Manner, not only the Law of universal Benevolence, but even the common Rules of Justice and Equity. Many more Instances might be added of the deplorable Corruption of Religion and Morality in the World before our Saviour's Appearance.

It must, indeed, be own'd, that God did not leave himself entirely without a Witness in the Gentile World, having not only implanted in All the Faculty of Reason, but raised up, at different Times, several Persons of a more refined Genius, who cultivated their Understandings with great Care and Diligence; saw thro' the Idolatry and Enthusiasm of the Vulgar, and made considerable Improvements in the Knowledge of Morality; but notwithstanding this, Ignorance and Superstition triumphed among the common People, infinitely the greatest Part of Mankind, without Controul.* And tho', with respect to moral Philosophy, it must be acknowledged, that it had a Tendency to prepare the World for the Reception of *Christianity*, which flourished soon after, yet it came far short of answering the Purposes of that Revelation. The refined Sentiments of some Philosophers, as to the moral Precepts of Religion, were not delivered by plain, simple Precepts, adapted to vulgar Understandings; but by such abstruse Reasoning, as was above the Capacity of the common People. The principal Reformation effected by it was introducing wiser Schemes of Government for the Preservation of outward Order and the Peace of Society; and aimed at nothing more, than regulating the external Behaviour, and did not extend to the Dispositions of the Mind, and the inward Principles of Action, nor prescribe Rules for the Government of the Passions, in which the Essence of true Virtue consists; nor did it, in Fact, so much answer the Purposes of promoting the Perfection and Happiness of Mankind, and shewing them their Duty,

as

* *Dr. Foster's Christian Revelation defended.* P. 17.

as reasonable and accountable Creatures, as might justly be expected from it. Probably it might partly be owing to the unduly Influence of their Priests, who would erase from their Minds the Sentiments inculcated by the Philosophers by weak, idle, and impious Stories of their Gods, and enslave their Understanding to Enthusiasm, and their Religion had given a low and vicious Turn to the Minds of the Vulgar: And though the Philosophers, generally speaking, might secretly despise, and laugh at the Idolatry, Weakness, and Credulity of the People, they were very backward through Fear, or State-policy, to oppose the established Superstition. Besides, as their Numbers were few they had not the same Authority and Influence. Add to this the Difference in the Sentiments of many of the Philosophers even respecting Morality, and other important Points, plainly shews how improbable it was, that Philosophy should, of itself reform the Vices and the Errors of Mankind. We shall only add, that the Bulk of Mankind, instead of being established in the Belief of the future State, by the Sentiments and Reasonings of the Philosophers about it, were unsettled, and lost in Confusion; while of the Philosophers some denied it, others doubted of it, and the wisest and best did not think and argue clearly and consistently on this important Subject.

Indeed, as the Notions which prevailed among the Generality, concerning a future State of Rewards and Punishments were little else but poetical Tales and Fictions, it was highly desirable, for the Honour of the Divine Wisdom, and the greater Encouragement of Virtue, that such false Notions should be rectified. And as this was the State and Circumstances of the World, when Man had sunk into Ignorance and Superstition, and there were scarce any Remains of the uncorrupt Religion of Nature; when the Powers of Reason and Philosophy were either not employed, or their Efforts proved ineffectual to recover Mankind to the Knowledge of the One true God, the Maker and Governor of the Universe, and to give them just and worthy Notions of his Perfections and Providence: To restore Religion to its native Purity and Lustre; to settle Morality and the social Virtues upon their true and proper Foundation; and to give Divine Laws a proper Sanction and Influence; the Supreme God and Father of all, who at sundry Times, and by divers

verse Methods of divine Revelation, spake unto the Fathers, by the Mouth of his holy Prophets, hath in these last Days spoken unto us, with peculiar Authority and Excellence, by his own Son, who came from Heaven to publish the Gospel of glad Tidings, and to bless Mankind, by turning them from their Iniquities.

This great Event was in the Reign of the Emperor *Augustus*, and the consequent Fall of heathenish Idolatry, and Conversion of the *Gentiles*, by the preaching of the Gospel, was as an amazing Revolution as ever happened in the World. Divine Wisdom prepared all Things for this great Event many Ages before it came to pass, by admirable Ways and Methods, of which we may esteem the following some of the most remarkable.*

1. He reduced the greatest Part of the World into two Languages, which were almost universal, the *Greek* and *Latin*, that the Knowledge of the Gospel might the more easily be communicated throughout the World. 'Tis true, the Apostles had the Gift of Tongues, but we are not to imagine, that all the Preachers of the Gospel had the same Privilege.

2. The World was almost universally under one Empire, viz. the *Roman*, which was another Means to facilitate the spreading of the Gospel; for had the Earth been divided under as many little Principalities, and subject to as many Sovereigns as the West is at this Day, it is highly probable, that divers of them, if not most Part of them, fond of shewing their Power, would have denied Entrance to the Apostles.

3. The Dispersion of the *Jews*, by the frequent Captivities, became also another Means for promoting the Conversion of the *Gentiles*. Notwithstanding some false Ideas they had of the Supreme Being, they firmly adhered to the Belief of one living and true God, and spread that Knowledge, and promoted that Belief among the Nations wherever they were scattered.

4. Another Thing which contributed to the Propagation of the Gospel was, the Translation of the Bible into the *Greek* Tongue, whereby the *sacred Oracles* became common among the Heathens. And about the Time of our Saviour's Appearance in the World, there were many Proselytes of the Gate. These had renounced their Idolatry, and ceased to be Heathens, and were present at the Reading of the Books of *Moses* and the

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* *Millar's Propagation of the Gospel*, p. 265.

Prophets every Sabbath, and had a Place assigned them in the Synagogue. They were not *Jews*; but it appears, that they were Enquirers after Religion, and stiled *Devout Men, fearing God.* *Act* x. 2. *Cornelius* was of that Number; hence they more readily embraced Christianity; and great Part of the first converted *Gentiles* were such as these.

5. About this Time, Moral Philosophy began to flourish among the Heathens, which was of great Use to refine the Minds of Men, and render them more capable of receiving the Impressions of heavenly and sublime Truths, and consequently, their fraudulent Oracles and false Deities must become the Objects of their Contempt.

6. The *Roman* Empire was now at the highest Pitch of Grandeur; all the Parts were united under one monarchical Government, and universal Peace blessed the Whole. The Temple of *Janus* was shut up a fifth Time:* This opened a Way to a free and uninterrupted Commerce with all Nations; and a speedier Passage was prepared for publishing the Doctrines of the Gospel by the Apostles and first Preachers.

7. About this Time, the Fondness of the Heathens for their Idols and Oracles, in some Measure, ceased; their Priests so far lost their Reputation among the wiser Part especially, that they seemed in general to desire a Change.

8. It was also an enquiring Age. When Christianity first appeared, Reason was then in the highest Request and Reputation. *Greece* and *Rome* were Places of great Politeness, and the Seat of the liberal Arts and Sciences; notwithstanding it must be owned, that they were grossly in the dark with respect to Religion; so that a Revelation from Heaven was highly expedient, and admirably adapted to this Time.

9. Lastly, The Predictions of the *Messiah* were so famous, that his Coming was in general expected among the *Jews*; and if the Prophecies that went before concerning him had been fairly and impartially considered, they would doubtless have appeared to be verified in him.

Our

* *Janus* was a heathen Deity, said to preside at the Beginning and End of all Things. At the Commencement of War his Temple was always opened, and at the Restoration of Peace it was shut. *Prideaux's Connection*, Vol. IV. p. 916.

Our Business, in the Prosecution of this Subject, will be, first, to treat of the Authority of the Books of the *Old Testament*, and then to illustrate the Evidences, describe the Nature, and point out the Excellency of the Christian Religion.

C H A P. I.

Of the Antiquity, Authenticity, and Authority of the Books of the Old Testament.

THAT the Books of the *Old Testament*, particularly those of *Moses*, are of greater Antiquity than any other Writings, appears very evident from the Language and Characters in which they were originally wrote, and the constant Reference made to them by all other Writers of Antiquity, on the several principal Matters contained in them; besides many other internal Proofs which contribute to establish their Authenticity.

The *Hebrew* Characters and the Language in which they were originally written, are, of all others, the most antient; even the *Grecians*, who extended Knowledge of different Kinds to vastly different Nations, own, that they had their Letters from them; and most other modern Languages are derived from thence.

It is acknowledged also, that the antient *Attic Law*, from whence the *Roman* was afterwards taken, owes its Original to the *Law of Moses*.

To these we may add the Testimony of great Numbers, who were Strangers to the *Jewish Religion*, which shows, that the most antient Tradition of all Nations is exactly agreeable to the Relation of *Moses*, tho' expressed in a more abstruse, doubtful, and imperfect Manner. The Description of the Origin of the World is much the same with the antient *Phœnician* History, translated by *Philo Biblius* from *Sanchoniathon's* Collection, preserved and transmitted by *Eusebius*, which we have occasionally recited in the History of the *Phœnician* Idolatry, p. 166, to which we refer the Reader.

These were, in great Part, the same Ideas as were entertained among the *Indians*. *Megasthenes*, in the 15th Book of *Strabo*, expresses their Opinion thus; “ In many Things they agree
 “ with the *Greeks*; as that the World had a Beginning, and
 “ will have an End; that it is of a spherical Figure; that
 “ God, the Creator and Governor of it, penetrates all Things;
 “ and that the World was made of Water.” *Clemens*, who has preserved the Words of *Megasthenes* himself, out of his third Book of the *Indian History*, says; “ All that was of old said
 “ concerning the Nature of Things, we find is also related
 “ by Philosophers, who lived out of *Greece*, the *Brachmans*
 “ among the *Indians*, and they that are called *Jews* in *Syria*.”

The *Ægyptians*, according to *Laertius* in his *Proemium*, acknowledged, “ That, originally, the World was a confused
 “ Chaos, from whence the four Elements were separated, and
 “ living Creatures made; and that the World had a Beginning,
 “ and consequently would have an End.” The long Account he gives us is very much veiled in Fable, and therefore we shall only recite his Passage, as containing their Opinion;

“ Heaven and Earth at first were of one Form,
 “ But when their different Parts were separate,
 “ Thence sprung Beasts, Fowls, and all the Shoals of
 Fish,
 “ Nay even Men themselves.”

From hence it is, that *Thales*, *Linus*, *Hesiod*, and many other *Greek Writers*, mention a *Chaos*.

Thales, who was, perhaps, the first, that inquired nicely into Things of this Nature, says, “ That Water was the Beginning of all Things, and that God was that Mind which
 “ formed all Things out of Water.” Where, by Water, he means the *Chaos*, which *Xenophon*, and others, call *Earth*.

Hesiod, in his *Theogonia*, says;

“ The Rise of all Things was a *Chaos* rude;
 “ Whence sprung the spacious Earth, a Seat for Gods,
 “ Who dwell on high *Olympus*’ snowy Top,
 “ Nor are excluded from the dark Abyss

Beneath

" Beneath the Earth ; from hence the God of Love,
 " Most amiable of all, who frees the Breasts
 " Of Men and Gods from anxious Cares and Thoughts,
 " And comforts each of them with soft Delight;
 " From hence rose *Erebus*, and gloomy Night.
 " These produc'd *Æther*, and the gladsome Day,
 " As Pledges of their Love."*

Chaos is signified by some under the Name of an Egg. Others treat of it, as concerning the Production of Animals ; as also of Man's Formation after the Divine Image ; and of the Dominion given him over all Creatures ; as we read in many Writers, but more particularly *Ovid*, in the first Book of his *Metamorphoses*. And as the principal Things therein are so very like those of *Moses*, we have thought fit to insert that long Passage for an Illustration of what has been said before.†

Epi-

* *Hesiod* lived hard by the *Theban Bæotia*, which was built by *Cadmus* the *Phœnician*. *Erebus* is the same as *Moses's Erebo*, which signifies the Evening, or Twilight.

† Of Bodies chang'd to various Forms I sing :
 Ye Gods, from whom these Miracles did spring.
 Inspire my Numbers with celestial Heat ;
 'Till my long laborious Work compleat :
 And add perpetual Tenour to my Rhymes,
 Deduc'd from Nature's Birth, to *Cæsar's* Times.
 Before the Seas, and this terrestrial Ball,
 And Heav'n's high Canopy, that covers all,
 One was the Face of Nature ; if a Face ;
 Rather a rude and indigested Mass ;
 A lifeless lump, unfashion'd, and unfram'd,
 Of jarring Seeds ; and justly *Chaos* nam'd.
 No Sun was lighted up, the World to view ;
 No Moon did yet her blunted Horns renew :
 Nor yet was Earth suspended in the Sky ;
 Nor pois'd, did on her own Foundations lie :
 Nor Seas about the Shores their Arms had thrown ;
 But Earth and Air, and Water were in one,
 Thus Air was void of Light, and Earth unstable,
 And Water's dark Abyss unnavigable.
 No certain Form on any was impress'd ;
 All were confus'd, and each disturb'd the rest.
 For hot and cold were in one Body fix'd,
 And soft with hard, and light with heavy mix'd.

But

Epicharmus and the Platonists asserted, " That all Things
 " were made by the Word of God; and that Man's Reason is
 " derived from God." And *Chalcidius*, writing to *Timæus*,
 says, " That the Reason of God is God himself, who has a
 " Re-

But God, or Nature, while they thus contend,
 To these intestine Discords put an End;
 Then Earth from Air, and Seas from Earth were driv'n,
 And grosser Air sunk from Æthereal Heav'n.
 Thus disembroil'd, they take their proper Place;
 The next of Kin contiguously embrace,
 And Foes are sunder'd by a larger Space.
 The Force of Fire ascended first on high,
 And took its Dwelling in the vaulted Sky:
 Then Air succeeds, in Lightness next to Fire,
 Whose Atoms from unactive Earth retire.
 Earth sinks beneath, and draws a num'rous Throng
 Of pondrous, thick, unweildy Seeds along.
 About her Coast, unruly Waters roar;
 And rising, on a Ridge, insult the Shore.
 Thus when the God, whatever God was he,
 Had form'd the Whole, and made the Parts agree,
 That no unequal Portions might be found,
 He moulded Earth into a spacious Round:
 Then with a Breath, he gave the Winds to blow;
 And bad the congregated Waters flow.
 He adds the running Springs, and standing Lakes;
 And bounding Banks for winding Rivers makes.
 Some Part in Earth are swallow'd up, the most
 In ample Oceans disembogu'd, are lost.
 He shades the Woods, the Vallies he restrains
 With rocky Mountains, and extends the Plains.
 And as five Zones th' Æthereal Regions bind,
 Five, correspondent, are to Earth assign'd:
 The Sun with Rays, directly darting down,
 Fires all beneath, and fries the middle Zone:
 The Two, beneath the distant Poles, complain
 Of endless Winter, and perpetual Rain.
 Betwixt th' Extremes, two happier Climates hold
 The Temper that partakes of hot, and cold.
 The Fields of liquid Air, inclosing all,
 Surround the Compass of this earthly Ball:
 The lighter Parts lie next the Fires above;
 The grosser next the watry Surface move:
 Thick Clouds are spread, and Storms engender there,
 And Thunder's Voice, which wretched Mortals fear,
 And Winds that on their Wings cold Winter bear.
 Nor were those blust'ring Brethren left at large,
 On Seas, and Shores, their Fury to discharge:

Bound

“ Regard to human Affairs :” And speaking of *Moses*, he has these Words : “ He is clearly of Opinion, that the Heavens
“ and Earth were made by the Divine Wisdom preceding,
“ and that then the Divine Wisdom was the Foundation of the
“ Uni-

Bound as they are, and circumscrib'd in Place,
They rend the World, resistless, where they pass;
And mighty Marks of Mischief leave behind;
Such is the Rage of their tempestuous Kind.

First *Eurus* to the rising Morn is sent,

(The Regions of the balmy Continent ;)

And Eastern Realms, where early *Persians* run,
To greet the blest Appearance of the Sun.

Westward the wanton *Zephyr* wings his Flight ;

Pleas'd with the Remnants of departing Light :

Fierce *Boreas*, with his Offspring, issues forth

T' invade the frozen Waggon of the North.

While frowning *Auster* seeks the southern Sphere ;

And rots, with endless Rain, th' unwholesome Year.

High o'er the Clouds, and empty Realms of Wind,

The God a clearer Space for Heav'n design'd ;

Where Fields of Light, and liquid *Æther* flow ;

Purg'd from the pondrous Dregs of Earth below.

Scarce had the Pow'r distinguish'd these, when straight

The Stars, no longer overlaid with Weight,

Exert their Heads, from underneath the Mass ;

And upward shoot, and kindle as they pass,

And with diffusive Light adorn their heav'nly Place.

Then, every Void of Nature to supply,

With Forms of Gods he fills the vacant Sky :

New Herds of Beasts he sends, the Plains to share ;

New Colonies of Birds, to people Air ;

And to their oozy Beds the finny Fish repair.

A Creature of a more exalted Kind

Was wanting yet, and then was Man design'd :

Conscious of Thought, of more capacious Breast,

For Empire form'd, and fit to rule the rest :

Whether with Particles of heav'nly Fire

The God of Nature did his Soul inspire,

Or Earth, but new divided from the Sky,

And, pliant, still retain'd th' *Æthereal* Energy ;

Which wise *Prometheus* temper'd into Paste,

And, mix'd with living Streams, the God-like Image cast.

Thus, while the mute Creation downward bend

Their Sight, and to their earthly Mother tend,

Man looks aloft ; and with erected Eyes

Beholds his own Hereditary Skies.

From such rude Principles our Form began ;

And *Earth* was metamorphos'd into *Man*.

“ Universe.” *Empedocles* acknowledged, “ That the Sun was not the original Light, but the Receptacle of Light.” *Aratus* and *Catullus* thought the Divine Residence was above the starry Orb; in which *Homer* says, there is continual Light.

Thales before-mentioned taught, “ That God was before all other Beings; that the World was most beautiful, because the Workmanship of God; and that Darkness was before Light.” And those Nations, who were most tenacious of antient Customs, reckon’d the Time by Nights. In short, *Anaxagoras*, *Aratus*, *Virgil*, *Hesiod*, and *Homer*, speak of the Original of all Things, though in Variety of Phrase, conformable to the Account given by *Moses*, and we learn from *Josephus*, *Philos. Tibullus*, *Clemens Alexandrinus*, and *Lucian* (for we need not mention the *Hebrews*) that the Memory of the six Days Work was preserved, not only among the *Greeks* and *Italians* by honouring the seventh Day, but also among the *Celtæ* and *Indians*, who all measured the Time by Weeks.

Maimonides, the wisest of the *Jewish* Rabbies, takes Notice, that the History of *Adam* and *Eve* was extant amongst the idolatrous *Indians* of his Time. *Berosus*, in his History of *Chaldea*, *Manethos*, in his of *Egypt*, *Hierom*, in his of *Phœnicia*, *Hesliæus Hecataeus*, and *Hillanicus*, in theirs of *Greece*, assert, that those who descended from the first Men lived many of them near a thousand Years. Others endeavour largely to account for it, and according to *Berosus*, the most antient Writings relate in the same Manner as *Moses* the History of the Flood, the Destruction of Mankind, the Ark in which *Noah*, called the second Father of Mankind, was preserved, and even of the Doves being sent out of the Ark; and that Remark of *Pliny*’s, that *Joppa* was built before the Flood (the Place where the Ark rested after the Deluge on the *Gordyæan* Mountains) is evident from the constant Tradition of the *Armenians*, and from all past Ages to the present Time.*

To whose Writings we also refer for the Analogy of the *Grecian* with the *Hebrew* Names mentioned by *Moses*. *Diodorus Siculus*, *Strabo*, *Tacitus*, *Pliny*, *Solinus*, &c. speak of the burning of *Sodom*. *Herodotus*, *Diodorus*, *Strabo*, and *Philo Biblius* testify the antient Custom of *Circumcision*, which is confirmed

by

* See *Josephus*’s History, and *Le Clerc*’s *Grotius*.

by those Nations descending from *Abraham*, not only *Hebrews*, but also *Idumæans*, *Ismaelites*, &c.* The History of *Abraham*, *Isaac*, *Jacob* and *Joseph*, was extant of old in *Philo-Biblius*, and in *Berosus*,† who lived in the Time of *Alexander* the Great; who was a *Chaldean* by Birth, well known to the Learned by the Publication of Books of Astronomy and Philosophy among the *Greeks*, and who wrote the most antient Records of that Nation, from the Flood of *Noah*, whom he mentions by Name, to the Conquest of *Babylon* by *Cyrus*: He agrees with *Moses* in the *Hebrew* Chronology of the Bible in the Time of the Departure of the Children of *Israel* out of *Egypt*, and the Destruction of *Pharaoh* and his Host in the *Red-sea*, which, by his Computation, was in the 794th Year after the Flood; whereas *Moses* makes the Event to have happened in the 798th, which is very extraordinary, considering their different Way of Computation, viz. the Reigns of the Kings of *Babylon* by *Berosus*, and of the Lives of the Patriarchs by *Moses*.‡ *Hecataeus Damascenus*, *Demetrius*, and the antient Writers of the *Orphic* Verses, relate many principal Acts in the History of *Moses*. The *Orphic* Verses particularly mention his being taken out of the Water, and the two Tables given him by God.§ *Polomen*; and several Others, mention his coming out of *Egypt*, nor can any prudent Person think it credible, that *Moses*, who had so many Enemies in *Egypt*, *Arabia*, and *Phenicia*, would venture to relate any Thing concerning the Creation of the World, and the Original of Things, which could be confuted by more antient, credible Writings. *Strabo* and *Pliny*, and after them, *Dionysius Longinus*, who lived in the Time of the Emperor *Aurelian*, in his *Book* of the *Sublime*, makes mention of *Moses*; for after he had said, that they who speak of God ought to take Care to represent him, as Great, and Pure, and without Mixture, he adds, “ Thus does he who gave Laws to the *Jews*, who was an extraordinary Man, who conceived, and spake worthily of the Power of God, when he writes in the Beginning of his Laws, *God spake*: What? *Let there be Light and there was Light. Let there be Earth, and it was so.*” This Quotation from *Moses* is given us by *Longinus*,

H h

ginus,

* *Euseb.* Book 9. Ch. 22.† See *Josephus*, Book 1. Ch. 8.‡ *Josephus's* Antiq. Lib. 11. Ch. 11.§ *Eusebius*, Book 13.

Ch. 12.

ginus, as an Instance of the Sublimity of Speech, and has been looked upon as superior to any other in his Book.

Chalcidius took many Things out of *Moses*, of whom he speaks thus ; “ *Moses* was the wisest of Men, enlivened, not by human Eloquence, but by divine Inspiration.”

Besides the *Talmudists*, *Pliny* and *Apuleius* speak of *Moses* as superior to *Pharaoh's* Magicians.* And many of the Writers among the *Pythagoreans* speak honourably of the *Law* and *Rites* of *Moses*, and adopted many of his Precepts. *Strabo*, in his 14th Book, after mentioning the History of *Moses*, says, “ That those who believed “ in *Moses* worshipped God, and were Lovers of Equity.” And *Justin* says, Book 36, to the same Effect, which plainly refer to the Books of *Moses*, called the *Pentateuch*. And the preceding Testimonies are some of the Evidences of their Credibility; but the Authority of the *Old Testament* will receive greater Light and Evidence by the celebrated *Sir Isaac Newton's* Account of the Compilers of the Books, &c. in his Introduction to the Prophecies of *Daniel*.† *Sir Isaac* observed, from 2 *Chron.* xv. 3, 12, 13, 16, 18. that when *Aza* dethroned his Mother for Idolatry, and renewed the Altar, and brought new Vessels of Gold and Silver into the Temple; and he and the People entered into a new Covenant to seek the Lord God of their Fathers upon Pain of Death to those who worshipped other Gods; and his Son *Jehosaphat* took away the high Places, and in the third Year of his Reign sent some of his Princes, and some of the Priests and Levites, to teach in the Cities of *Judah*; they had then the Book of the Law with them, and went throughout all the Cities of *Judah*, and taught the People.

The same Book of the *Law* was preserved and handed down to Posterity by the *Samaritans*, and was received by the *Ten Tribes* before their Captivity. For when the *Ten Tribes* were captivated, the King of *Assyria* sent a Priest of the Captivity to instruct the new Inhabitants of *Samaria* in the Manner of the God of the Land; and the *Samaritans* had the *Pentateuch*, or five Books of *Moses*, from this Priest, and they persevered in the Religion which he taught them (joining it with the Worship of their own God) by still retaining this Book of their *Law* in the original Character of

* See *Grotius*, on the Truth of the Christian Religion, page 66.

† *Sir Isaac Newton's* Observations on the Prophecies of *Daniel*, p. 2.

of the *Hebrews*, while the *Two Tribes*, after their Return from *Babylon*, changed the Character to that of the *Chaldees*, which they had learned at *Babylon*.

And since the *Pentateuch* was received as the *Book* of the *Law*, both by the *Two Tribes* and by the *Ten Tribes*, it follows, that they received it before they became divided into two Kingdoms. The *Pentateuch*, therefore, was the *Book* of the *Law* in the Days of *David* and *Solomon*. The Affairs of the Tabernacle and Temple were ordered by *David* and *Solomon*, according to the *Law* of this *Book*; and *David*, in the 78 Psalm, admonishing the People to give Ear to the *Law* of God, means the *Law*, as contained in the *Pentateuch*.

The Race of the Kings of *Edom*, before there reigned any King over *Israel*, is set down in the *Book* of *Genesis*; and therefore was not written entirely in the Form now extant, before the Reign of *Saul*. The Writer sets down the Race of those Kings till his own Time, and therefore wrote before *David* conquered *Edom*. The *Pentateuch* is composed of the *Law* and the *History* of God's People together, and the *History* hath been collected from several *Books*, such as were the *History* of the *Creation* composed by *Moses*, *Gen.* ii. 4. The *Book* of the *Generations* of *Adam*, *Gen.* v. 1. and the *Book* of the *Wars* of the *Lord*. This last contained what was done at the *Red-sea*, and in the Journeying of *Israel* through the *Wilderness*, and therefore was begun by *Moses*. And *Joshua* might carry it on to the Conquest of *Canaan*. For *Joshua* wrote some Things in the *Book* of the *Law* of God, *Josh.* xxiv. 26. and therefore might write his own *Wars* in the *Book* of *Wars*; those being the principal *Wars* of God. These were *public Books*, and therefore not written without the Authority of *Moses* and *Joshua*; and *Samuel* had Leisure, in the Reign of *Saul*, to put them into the Form of the *Books* of *Moses* and *Joshua*, now extant, inserting them into the *Book* of *Genesis*, until there reigned a King in *Israel*.

The *Book* of *Judges* is a continued History of the Judges down to the Death of *Sampson*, and therefore was compiled after his Death, out of the *Acts* of the *Judges*. Several Things in this *Book* are said to have been done when there was no King in *Israel*, *Judges* xvii. 6.—xviii. 1.—xix. 1. therefore this *Book* was written after the Beginning of the Reign of *Saul*. When it was written,

ten, the *Jebusites* dwelt in *Jerusalem*; and consequently it was written before the 8th Year of *David*. 2 *Sam.* v. 8.—1 *Chron.* xi. 6. The *Books* of *Moses*, *Joshua*, and *Judges*, contain one continued History from the Creation to the Death of *Sampson*.

Samuel was also a sacred Writer, 1 *Sam.* x. 25. acquainted with the History of *Moses* and the *Judges*, and had sufficient Authority to compose these *Books*; for he was a Prophet in great Esteem among the People, and he judged *Israel* all the Days of his Life. At the Dedication of the Temple, when the Ark was brought into the most Holy Place, there was nothing in it but the Two Tables, 1 *Kings* viii. 9. and therefore, when the *Philistines* took the Ark, they took out of it the *Book* of the Law, and the golden Pot of Manna, and *Aaron's* Rod. And this and other Losses, in the Desolation of *Israel*, gave Occasion to *Samuel* to recollect the scattered Writings of *Moses* and *Joshua*, and the Records of the Patriarchs and Judges, and compose them in the Form now extant.

The *Book* of *Ruth* is a History of Things done in the Days of the *Judges*, and may be looked upon as an Appendix to the *Book* of *Judges*, and was written by the same Author, and at the same Time; for it was written after the Birth of *David*, *Ruth* iv. 17, 22. because the History of *Boaz* and *Ruth* the great Grandfather and Grandmother could not well be remembered more than two or three Generations. And since this derives the Genealogy of *David* from *Boaz* and *Ruth*, and omits *David's* Elder Brothers, and his Sons; it was written in Honour of *David*, after he was anointed King by *Samuel*, and before he had Children in *Hebron*; and by Consequence, in the Reign of *Saul*. It proceeds not to the History of *David*; and therefore seems to be written very soon after his Ascent to the Throne. They judge therefore very well, who ascribe to *Samuel* the *Books* of *Joshua*, *Judges* and *Ruth*.

Samuel is also reputed the Author of the first *Book* of *Samuel*, till the Time of his Death. The two *Books* of *Samuel* cite no Authors, and therefore seem to be Originals. They begin with his Genealogy, Birth and Education, and might be written partly in his Life-time by himself, or his Disciples, the Prophets at *Naioth* in *Ramah*, 1 *Sam.* xix. 18, 19. and partly after his Death, by the same Disciples.

The *Books* of the *Kings* cite other Authors, as the *Book* of the *Acts* of *Solomon*, the *Book* of the *Chronicles* of the *Kings* of *Israel*, and the *Chronicles* of the *Kings* of *Judah*. The *Book* of the *Chronicles* cites the *Book* of *Samuel*, the *Seer*, the *Book* of *Nathan* the *Prophet*, and the *Book* of *Gad*, the *Seer*, for the *Acts* of *David*. The *Book* of *Nathan* the *Prophet*, the *Prophecy* of *Abijah*, the *Shilonite*, and the *Visions* of *Iddo*, the *Seer*, for the *Acts* of *Solomon*; the *Book* of *Shemajah* the *Prophet*, and the *Book* of *Iddo*, the *Seer*, concerning *Genealogies*, for the *Acts* of *Rehoboham* and *Abijah*; the *Book* of the *Kings* of *Judah* and *Israel*, for the *Acts* of *Asha*, *Joash*, *Amaziah*, *Jotham*, *Abaz*, *Hezekiah*, *Manasseh*, and *Josiah*; the *Book* of *Hannani*, the *Seer*, for the *Acts* of *Jehosaphat*, and the *Visions* of *Isaiah*, for the *Acts* of *Uzziah* and *Hezekiah*.

These *Books* were, therefore, collected out of the *Writings* of the antient *Seers* and *Prophets*. And because the *Books* of the *Kings* and *Chronicles* quote one another, they were written at one and the same *Time*. And this *Time* was after the *Return* from the *Babylonian Captivity*; because they bring down the *History* of *Judah*, and the *Genealogies* of the *Kings* of *Judah*, and of the *High Priest* to that *Captivity*.

The *Book* of *Ezra* was originally a *Part* of the *Book* of *Chronicles*. It begins with the two last *Verses* of the *first Book* of *Chronicles*. *Ezra* was, therefore, the *Compiler* of the *Books* of the *Kings* and *Chronicles*, and brought down the *History* of his own *Time*. He was a ready *Scribe* in the *Law* of *God*; and for assisting him in this *Work*, *Nehemiah* founded a *Library*, and gathered together the *Acts* of the *Kings* and the *Prophets*, and of *David*, 2 *Macc.* ii. 13. By the *Acts* of *David*, I understand here, says our *Author*, the two *Books* of *Samuel*, or at least the *second Book*. Out of the *Acts* of the *Kings*, written from *Time* to *Time* by the *Prophets*, he composed the *Books* of the *Kings* of *Judah* and *Israel*; the *Chronicles* of the *Kings* of *Judah*, and the *Chronicles* of the *Kings* of *Israel*. And in doing this, he joined those *Acts* together in due *Order* of *Time*, copying the very *Words* of the *Authors*; on which *Account* they constantly agree, tho' written at different *Times*.

So the *Prophecies* of *Isaiah*, written at several *Times*, he has collected in one *Body*. And the like he did for those of *Jeremiah*,
and

and the rest of the *Prophets*, down to the Days of the second Temple.

The *Book of Jonah* is the *History of Jonah*, by another Hand.

The *Book of Daniel* is a Collection of Papers, written at several Times. The six last Chapters contain some of the *Prophecies* of *Daniel*, and a Collection of historical Papers, written by Others. The fourth Chapter is a *Decree of Nebuchadnezzar*; and the first was written after *Daniel's* Death.

The *Psalms*, composed by *Moses*, *David*, and Others, seem to have been also collected by *Ezra* into one Volume: This appears from the Collection; because, says Sir *Isaac*, I meet with *Psalms* as late as the *Babylonian* Captivity, but none later.

After these Things, *Antiochus Epiphanus* spoiled the Temple, commanded the *Jews* to forsake the *Law*, upon Pain of Death, and caused the *Sacred Books* to be burnt, wherever they could be found; and some Part of them were lost; but upon recovering from this Oppression, all possible Care was taken to gather those Writings together. And

After the *Roman* Captivity, the *Jews*, for preserving their Traditions, put them in Writing in their *Talmud*; and for preserving their *Scriptures*, agreed upon an Edition, and printed it, and counted the Letters of every Sort in every Book, and by preserving only this Edition, the more antient various Readings (except what can be discovered by Means of the *Septuagint** Version) are now lost; and such marginal Notes, or other Corruptions, as by the Errors of the Transcribers, before this Edition was made, is crept into the Text, are now scarce to be corrected.

The *Jews*, before the *Roman* Captivity, distinguished the *Sacred Books* into the *Law*, the *Prophets*, and the *Holy Writings*; and read only the *Law* and the *Prophets* in their Synagogues. And *Christ* and his *Apostles* laid the Strefs of Religion upon the *Law* and the *Prophets*. *Matt.* vii. 12. *Luke* xvi. 16. *Acts* xxiv. 14. By the *Holy Writings*, they meant the *Historical Books*, called *Joshua*, *Judges*, *Ruth*, *Samuel*, *Kings*, *Chronicles*, *Ezra*, *Nehemiah*,

* A Greek Translation of the *Old Testament*, by 72 *Jewish* Rabbi's, at the Appointment of *Ptolomy Philadelphus*, King of *Egypt*, esteemed the most authentic.

hemiah, Esther, the Book of Job, the Psalms, the Book of Solomon, and the Lamentations. The Samaritans read only the *Pentateuch*.—And upon the Return from the *Babylonian Captivity*, *Ezra* read only the *Book of the Law* to the People from Morning till Noon, on the first Day of the seventh Month, and from Day to Day, in the *Feast of the Tabernacles*; for he had not yet collected the *Writings of the Prophets* into the Volume now extant; but he instituted the Reading of them after the Collection was made. By reading the *Law* and the *Prophets* in the Synagogue, those *Books* have been kept freer from Corruption, than what was denominated the *Holy Writings*.

In the Infancy of the Nation of *Israel*, when God had given them a *Law*, and made a Covenant with them to be their God, if they would keep his Commandments, he sent *Prophets* to reclaim them, as often as they revolted to the Worship of other Gods; and upon their Return unto him, they sometimes renewed the Covenant they had broken. These *Prophets* he continued to send till the Days of *Ezra*: But after their *Prophecies* were read in their Synagogues, those *Prophecies* were thought sufficient; for if the People would not hear *Moses*, and the old *Prophets*, they would hear no new Ones; no, *not though they should rise from the Dead*. Thus far our illustrious Author.

To these *Prophets* God had given sundry Evidence of their being sent, inspired, and approved by him, not only by a Power of performing Miracles, which are recorded by *Moses*, but to many of them the Gift of Prophecy; such as *Isaiab's* foretelling the Destruction of the Altar of *Bethel*, 300 Years before it came to pass*. *Amos* iii. 14. So also *Jeremiah* foretold the very Name and principal *Acts* of *Cyrus*, 2 *Chron.* xxxvi. 22. *Ezra* i Ch. *Isai.* xlv. 28. of which *Eusebius* confirms the Accomplishment.† *Jeremiah* likewise foretold the Event of the Seige at *Jerusalem*, after it was surrounded by the *Chaldeans*. And there are many other *Prophecies*, interspersed in the *Sacred Writings*, relating to many Kingdoms and Nations; such as those which speak of the *Ten Tribes of Israel* being carried into Captivity never to return, and settle as a Kingdom. The Return of *Judah*, after 70 Years Captivity. The Overthrow of the Cities and Nations which surrounded the *Jews*; as
Egypt,

* See *Josephus's* antient History, Book 10. Chap. 5.

† Book 9. Chap. 39.

Egypt, Edom, Moab, Tyre, Ninive, and Babylon, which learned Men, according to History, both sacred and prophane, mention as remarkable. The famous City of *Babylon* is known to be destroyed, many Ages ago foretold, and is become Pools of Water, and an utter Desolation. *Isai. xiv. 23. Jer. l. 39, 40.* So likewise *Egypt* is prophesied of, as what should become the banest of Kingdoms, *Ezek. xxix. 15.* and of *Tyre*, that famous Mart of the East, *Ezek. xxiv. 14.* it was foretold, *I will make thee like the Top of a Rock; thou shalt be a Place to spread Nets in. Thou shalt be built no more; for I the Lord have spoken it.* And *Maundrell*, a Traveller of established Credit, *pag. 48, 49.* fully confirms this. We might also take Notice of the *Prophecies* concerning *Ninive's* Desolation, and shew how exactly History confirms it; there being no Trace of it now remaining. The various *Prophecies* of the *Old Testament*, concerning the State of the *Jewish Nation*, are too considerable to be omitted amongst the Evidences of Revelation. *Deut. xxviii. 15 and 25.* *If thou wilt not hearken to the Voice of the Lord thy God, it shall come to pass, that thou shalt be removed into all the Kingdoms of the Earth.* And *Lev. xxvi. 31.* *I will make your Cities waste, and bring your Sanctuaries into Desolation, and will scatter you among the Heathen:* And yet for all that, *Ver. 44, 45.* *when they shall be seen in the Land of their Enemies, I will not cast them away; neither will I abhor them to destroy them utterly; but I will remember the Covenant of their Ancestors.* And remarkable are the Words of *Jeremiah, xxx. 11.* where God says to *Israel*; *though I make a full End of all the Nations whither I have scattered you; yet will I not make a full End of You.* And is not this verified even in our Days? Do not many reside amongst us? Are not many dispersed throughout other Nations? And yet they continue a distinct People. Neither the cruel Treatment from Some, nor the kind Usage they have met with from Others, have united them to any other particular Nation. It cannot be said, with any Shadow of Truth, that these *Prophecies* have been forged after the Events; or that they have not been fulfilled by incontestible, correspondent Facts. We have thus sufficiently (we hope) considered, and established the Authority of the *Books of the Old Testament.*

C H A P. II.

Of the Evidences of the Truth of the Christian Religion from Prophecies of the Messiah, and Gospel-Dispensations.

WHEN Man fell from his Innocence, God promised Mercy to the Penitent; and intimated, that, tho' Sin and Misery had then taken Place, Virtue and Happiness should at last prevail and triumph; in that figurative Form of Expression, *The Seed of the Woman shall bruise the Serpent's Head*. This some late Authors have shown to be the Meaning of the Words, and what our first Parents might easily understand by them; but as this may appear to some an obscure Way of Speaking, we shall proceed to mention some other *Prophecies*, more plain and literal. God made with *Abraham* an everlasting Covenant, and promised, *that in him and his Seed all Nations of the Earth should be blessed*. *Gen. xii. 3.* That Promise was renewed to *Isaac*, *Gen. xxvi. 4.* Again, it was prophesied, that the *Sceptre*, or Civil Power, *should not depart from Judah 'till Shilo came*; *Genesis xlix. 10.* This *Shilo* the *Chaldee*, and other Interpreters understood to be the *Messiah*. And many of the later *Prophets* allude to that *Prophecy*, and give Light to it. *Moses* foretold, that God would raise unto *Israel* a *Prophet*, from among their Brethren, like unto him, whom it would be required they should hear. Now, as he was to be a *Prophet*, like unto *Moses*, he must also be a Law-giver, which none of the succeeding *Prophets* were; for there arose not any in *Israel* from that Time until the Coming of *Jesus*: And they who refused to hear him were punished in an exemplary Manner, at the Destruction of *Jerusalem*. That famous *Prophecy* in the Book of *Daniel*, concerning the four grand Monarchies, the *Affyrian*, *Persian*, *Grecian*, and *Roman*; that under the last of these, the God of Heaven would set up a Kingdom, that should stand for ever. *Daniel ii. 47.* appears plainly to relate to this *Gospel-Kingdom*. And God assured King *David*, that *his House, his Throne, and his Kingdom, should be established for ever*. *2 Sam. vii. 16.* And there are many other Intimations, that the Promise made to *Abraham*, *Isaac*, and to *Judah*, should be limited to the *House of David*. *Psalms cx.* throughout. And the Prophet *Isaiah* comforts the *Jews*, in their af-

dicted State, with foretelling the Accomplishment of the grand Promise made to the House of David. *Unto us, says he, a Child is born, unto us a Son is given; the Government shall be upon his Shoulders, and his Name shall be called Wonderful Counsellor* [or, as the Seventy read the Words, the *Angel of the great Council*, called by *Malachi*, the *Angel of the Covenant*] *The Mighty God, the Everlasting Father*; or, (as the Seventy read it, the *Father of the Age to come* ;* As the Gospel-Age, in Jewish Language, was commonly called ;) *The Prince of Peace. Of the Increase of his Government and Peace, there shall be no End, upon the Throne of David, and upon his Kingdom to order it, and establish it with Judgment and Justice from henceforth, even for ever. Isaiah, ix. 6, 7.* And that this is a Prophecy of our Saviour seems plain from the concluding Words; *The Zeal of the Lord of Hosts will perform this. Isaiah hath also a Prophecy, which gives Light to that already mentioned concerning the Sceptre not departing from Judah*; for he foretels, that *a Rod should come out of the Stem of Jesse, and a Branch grow out of his Roots*; that *the Spirit of the Lord should rest upon him, Isaiah xi. 1, 2.* Again, *I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth. In those Days shall Judah be saved, and Israel shall dwell safely. And this is his Name wherewith he shall be called, the Lord our Righteousness. Jeremiah xxiii. 5, 6.* He also describes, in very beautiful tho' figurative Language, the peaceable Nature and Tendency of his Gospel. *The Wolf also shall lie down with the Lamb, and the Leopard shall lie down with the Kid. — And, there shall be none to hurt, nor to destroy. Isaiah xi. 6.* Agreeable to which, the Angel proclaims his Birth, *Glory to God in the Highest, on Earth Peace, and Good-will towards Men.* That the Kingdom of Christ was to be a spiritual Kingdom is very often, and very plainly intimated; for then the Earth shall be full of the Knowledge of the Lord, as the Waters fill the Channels of the Sea, Ver. 9.

There are Prophecies of the Gospel's spreading, and that the Worship of false Gods should be overthrown; that the Messiah should bring vast Multitudes of Strangers to the Worship of one God, *And it shall come to pass in the last Days, that the Mountain of the Lord's House shall be exalted above the Hills, and all Nations shall flow unto it. Isaiah ii. 2.* And Ver. 17, 18. *The Lord alone shall be exalted, and the Idols he shall utterly abolish.*

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* Dr. Benson's Reasonableness of Christianity, p. 31.

The Prophet *Daniel* hath several remarkable Prophecies: *I saw, in the Night*, says he, *Visions*; and behold! *One, like the Son of Man*, came with the Clouds of Heaven, and came with the ancient of Days, and they brought him near before him, and there was given him Dominion, Glory, and a Kingdom that all People, Nations, and Languages, should serve him. His Dominion is an everlasting Dominion, and his Kingdom that which shall not be destroyed. Chap. vii. 13. It has been well observed, that with a constant Allusion to this Prophecy, *Jesus* stiled himself *the Son of Man*; and because he is here described as coming in the Clouds of Heaven, and having universal Dominion, the *Jews*, who wanted a temporal Prince to rule over all the Nations of the Earth, might possibly desire of *Jesus* a Sign from Heaven to prove him the *Messiah*; but the Time was not then come for his having that extensive Power, and Dominion, with which he is now invested, and with which he will appear in the Clouds of Heaven at his second, and most glorious Appearance. *Daniel's* famous Prophecy, Chap. ix. 24. [*Seventy Weeks are determined upon thy People, and upon thy Holy City, to finish the Transgression, and to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most Holy*] contains a good Argument in Favour of Christianity; for according to the most learned and profound Calculations, it was exactly accomplished * and in Consequence, the Time of our Saviour's appearing, in all the Circumstances, correspond with a Variety of antecedent and subsequent Events, that confirm the Reality of *Jesus* being the promised *Messiah*, and Saviour of the World; more particularly the Coming of *Christ*, and the most remarkable Circumstances of his Character, Life, Death, &c. are before predicted of him; that *Jesus Christ*, when he assumed the Human Nature, should be born of a Virgin. *The Lord himself shall give you a Sign. Behold! a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.* *Isaiah* vii. 14. That he should be born in *Bethlehem*. *Micah* v. 2. *But thou, Bethlehem Ephratah, tho' thou be little among the Thousands of Judah; yet out of thee shall He come forth unto me, that is to be the Ruler in Israel.* That this Thing was discovered to *Joseph*, the espoused Husband of the Virgin *Mary*, and thereupon he should fly into *Egypt*, by *Hosea*, xi. 1. *When Israel was a Child, then I loved him, and called my Son*

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* Sir Isaac Newton, upon *Daniel*.

out of Egypt. Herod's Cruelty, in order to destroy the Infant, is characterized, *Jeremiah xxxi. 15. Thus saith the Lord, in Ramah there was a Voice heard, Lamentation and Weeping; Rachel weeping for her Children, and would not be comforted; because they were not.* And John, the Baptist, our Saviour's Fore-runner, is prophesied of by the Prophet *Isaiah xl. 3, 4, 5. The Voice of him that crieth in the Wilderness, prepare ye the Way of the Lord, make strait in the Desert a high Way for our God; every Valley shall be exalted, and every Mountain and Hill shall be made low, and the crooked shall be made strait, and the rough Places plain, and the Glory of the Lord shall be revealed, and all Flesh shall see it; for the Mouth of the Lord hath spoken it.* — That the Gospel should be extended to the Gentiles. It is a light Thing, says God, that thou shouldst be my Servant, to raise up the Tribes of Jacob, and to restore the Preserved of Israel, I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation unto the End of the Earth. *Isaiah xlix. 6.* His healing the Sick and giving Light to the Blind, as well other his peculiar Offices, are plainly foretold by *Isaiah, lxi. 1, 2. The Spirit of the Lord is upon me; because the Lord hath anointed me to preach glad Tidings unto the Meek, he hath sent me to bind up the broken hearted, and to proclaim Liberty to the Captives, and the opening of the Prisons to them that are bound, and to proclaim the acceptable Year of the Lord.* And if we turn our Eyes to the tragical Scene of his Sufferings, many minute Circumstances were predicted by the Prophets. Judas's betraying our Lord is mentioned by *Zech. xi. 12. So they weighed for my Price thirty Pieces of Silver.* And the Nature and End of his Sufferings are pointed out in such clear and express Language by the Prophet *Isaiah, Chap. liii.* that it is no wonder he is stiled, by Way of Eminence, the *Evangelical Prophet.* To which we refer our Readers. These Prophecies, so remarkably centered in him, and were so evidently accomplished, that it is said greatly to conduce to the bringing over several of the Jews to the Christian Faith, and is with so much Justice insisted upon, that to apply them to the Nation of Israel in general, or to any other particular Person, but Jesus of Nazareth, must be looked upon as a great wresting and perverting the Words. The *Psalmist* also prophetically mentions, *Psal. lxi. 21. the giving him Vinegar to drink upon the Cross, They gave me also Gall for my Meat, and in my Thirst they gave me Vinegar*

Vinegar to drink. And the Evangelist hath applied that Passage, Psalm xxxiv. 20. to our Saviour. *He keepeth all his Bones; not one of them is broken.* In like prophetic Language, it is spoken of the Jews, Zecha. xii. 10. *They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son.* The Resurrection of Jesus from the Grave, is also foretold by David, Psalm xvi. 10. *Thou wilt not leave my Soul in Hell,* nor suffer thy holy One to see Corruption.* This is abundantly confirmed by the Reasoning of St. Peter. Acts ii. 29, 30, 31. *Men and Brethren, let me freely speak unto you of the Patriarch David, that is both dead and buried, and his Sepulchre is with us unto this Day; therefore, being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up Christ to sit on his Throne; he seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell,† neither did his Flesh see Corruption.*

These are some of the *Prophecies*, which are produced relating to the Person of our Saviour. There are many of them literal, and exprefs, and which appear to belong to Jesus, and him alone.

Tho' there are others somewhat abstruse, or may not so evidently appear to belong to the *Gospel-Dispensation*; yet, when a whole Series of *Prophecies* for a Succession of many Hundreds, or some Thousands of Years, all, in general center in one Point, and agree to one Thing, we have a reasonable Satisfaction of their original Intention: and if there are many that appear not yet to have had their Accomplishment, relating to Events in some future Ages, the Evidence is strongly encreasing, as the Events successively happen. 'Tis therefore a growing Evidence, and we, at this Distance of Time, may see the Force of this Argument, which to the primitive Christians were no Arguments at all; and these will probably continue to be more and more verified, till the whole Series of *Prophecy*, both of the *Old and New Testament*, shall draw the Attention and Admiration of the whole Earth ‡

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* What is here translated *Hell*, is, in the *Hebrew*, *Sepulchre*, and ought to have been so translated.

† Here the *Greek Word* is *Hades*, and signifies only the *Grave*, or Parts below the Surface of the Earth. And in the *Syriac* it is,—*That he should not be left in the Sepulchre.*

‡ Sir Isaac Newton, on Daniel, p. 252. And Lardner's Credibility of the Gospel-History.

In Allusion to the Prophecies of our blessed Saviour, Mr. Pope having so elegantly characterized him in his sacred Eclogue on the *Messiah*, we thought it very proper to be inserted in this Place.

M E S S I A H.

A sacred Eclogue, composed out of several Passages from *Isaiah* the Prophet.

*YE Nymphs of Solyma! begin the Song,
To heav'nly Themes sublimer Strains belong.
The mossy Fountains and the Sylvan Shades,
The Dreams of Pindus and th' Aonian Maids,
Delight no more ——— O thou my Voice inspire,
Who touch'd Isaiah's hallow'd Lips with Fire!
Rapt into future Times, the Bard begun,
A Virgin shall conceive, a Virgin bear a Son!
From Jesse's Root behold a Branch arise,
Whose Sacred Flow'r with Fragrance fills the Skies.
Th' Æthereal Spiri. o'er its Leaves shall move,
And on its Top descend the mystic Dove.
Ye Heav'ns! from high the dewy Nectar pour,
And to soft Silence shed the kindly Show'r!
The Sick and Weak, the healing Plant shall aid,
From Storms a Shelter, and from Heat a Shade.
All Crimes shall cease, and ancient Fraud shall fail;
Returning Justice lift aloft her Scale;
Peace o'er the World her Olive Wand extend,
And white-rob'd Innocence from Heav'n descend.
Swift fly the Years, and rise th' expected Morn!
Oh, spring to Light! auspicious Babe be born!
See Nature hastes her earliest Wreaths to bring,
With all the Incense of the breathing Spring:
See lofty Lebanon his Head advance,
See nodding Forests on the Mountains dance,
See, spicy Clouds from lowly Sharon rise!
And Carmel's flow'ry Top perfumes the Skies!
Hark! a glad Voice the lonely Desert hears;
Prepare the Way! a God, a God appears;
A God! a God! the vocal Hills reply,
The Rocks proclaim th' approaching Deity.*

Lo, Earth receives him from the bending Skies!
Sink down ye Mountains, and ye Vallies rise!
With Heads declin'd, ye Cedars, Homage pay;
Be smooth, ye Rocks, ye rapid Floods, give Way!
The SAVIOUR comes! by ancient Bards foretold:
Hear him ye deaf, and all ye Blind behold!
He from thick Films shall purge the visual Ray,
And on the sightless Eye-balls pour the Day.
'Tis he th' obstructed Paths of Sound shall clear,
And bid new Musick charm th' unfolding Ear;
The Dumb shall sing, the Lame his Crutch forego,
And leap exulting like the bounding Roe;
No Sigh, no Murmur the wide World shall hear,
From ev'ry Face he wipes off ev'ry Tear.
In Adamantine Chains shall Death be bound,
And Hell's grim Tyrant feel th' eternal Wound.
As the good Shepherd tends his fleecy Care,
Seeks freshest Pastures and the purest Air,
Explores the lost, the wand'ring Sheep directs,
By Day o'ersees them, and by Night protects,
The tender Lamb he raises in his Arms,
Feeds from his Hand, and in his Bosom warms:
Mankind shall thus his guardian Care engage,
The promis'd Father of the future Age.
No more shall Nation against Nation rise,
Nor ardent Warriors meet with hateful Eyes;
Nor Fields with gleaming Steel be cover'd o'er,
The brazen Trumpets kindle Rage no more;
But useless Lances into Scythes shall bend,
And the broad Falchion in a Plow-share end.
Then Palaces shall rise; the joyful Son
Shall finish what his short-liv'd Sire begun;
Their Vines a Shadow to their Race shall yield,
And the same Hand that sow'd shall reap the Field.
The Swain in barren Desarts with Surprise
See Lillies spring, and sudden Verdure rise,
And starts amidst the thirsty Wilds to hear
New Falls of Water murmuring in his Ear:

Or

On rifted Rocks, the Dragon's late Abodes,
 The green Reed trembles, and the Bulrush nods.
 Waste, sandy Vallies, once perplex'd with Thorn,
 The spiry Fir, and shapely Box adorn:
 To leafless Shrubs the flow'ring Palms succeed,
 And od'rous Myrtle to the noisome Weed.
 The Lambs with Wolves shall graze the verdant Mead,
 And Boys in flow'ry Bands the Tyger lead;
 The Steer and Lion at one Crib shall meet,
 And harmless Serpents lick the Pilgrim's Feet.
 The smiling Infant in his Hand shall take
 The crested Basilisk and speckled Snake;
 Pleas'd, the green Lustre of the Scales survey,
 And with their forky Tongue and pointless Sting shall play.
 Rise, crown'd with Light, imperial Salem rise!
 Exalt thy tow'ry Head, and lift thy Eyes!
 See, a long Race thy spacious Courts adorn!
 See, future Sons and Daughters yet unborn,
 In crowding Ranks on ev'ry Side arise,
 Demanding Life, impatient for the Skies!
 See, barb'rous Nations at thy Gates attend,
 Walk in thy Light, and in thy Temple bend!
 See, thy bright Altars throng'd with prostrate Kings,
 And heap'd with Products of Sabæan Springs!
 For thee Idume's spicy Forests blow,
 And seeds of Gold in Ophir's Mountains glow.
 See, Heav'n its sparkling Portals wide display,
 And break upon thee in a Flood of Day!
 No more the rising Sun shall gild the Morn,
 Nor Ev'ning Cynthia fill her silver Horn,
 But lost, dissolv'd in thy superior Rays,
 One Tide of Glory, one unclouded Blaze
 O'erflow thy Courts: The LIGHT HIMSELF shall shine
 Reveal'd, and God's eternal Day be thine!
 The Seas shall waste, the Skies in Smoke decay,
 Rocks fall to Dust, and Mountains melt away;
 But fix'd His Word, His saving Pow'r remains,
 Thy Realm for ever lasts, thy own Messiah reigns.

C H A P. III.

Of the Credibility of the Gospel-History.

THE Evidence of the Truth of any History is either internal or external. The internal Evidence depends upon the Probability of the Things related, the Consistence of the several Parts, and the Plainness and Simplicity of the Narration. Every attentive Reader may observe several of the internal Marks of the *Credibility* of the *Gospel-History* contained in the *New Testament*. He may be assisted, however, to observe more by Persons who are more curious and judicious than himself. The external Evidence lies not so much within the Reach of the Generality of Mankind; but in this, they may be greatly assisted by many valuable Performances, especially by the learned and judicious Mr. *Lardner*, in his *Credibility of the Gospel-History*, to which we would recommend the Reader.

There are two Arguments on this Point, which deserve our more particular Notice.

1st, There is a very strong Probability that the Persons who related the extraordinary Facts were not themselves imposed on. For of the four *Evangelists*, two at least, *viz.* *Mathew* and *John* were Eye-witnesses; and can any Historian record any Thing upon better Assurance of its Truth, than the Evidence of a Man's own Senses? There doth not appear to be the least Reason for charging them with Credulity and Enthusiasm; and the Apostles are very much injured, when they are represented as grossly ignorant.* *Peter* and *Jude* were of the Company of those twelve whom *Jesus* chose to be Witnesses of his Life and Doctrines. *James* was either an Apostle, or, as others will have it, a near Relation of *Jesus*, and made Bishop of *Jerusalem* by the Apostles. Neither could *Paul* be deceived, through Ignorance, concerning those Doctrines which he professes were revealed to him by *Jesus* himself. Let any one read *Paul's* Defences of himself, recorded in the *Acts* of the *Apostles*, and his *Epistles*, and he will find such a Knowledge of Mankind, such an ingenious, genteel, and happy Address, and such Strength of Reasoning, as were sufficient to convince any impartial Person of the Authenticity

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* *Foster's Truth of the Christian Revelation.* Page 103.

tickness of what he said.—*Luke* must also well know the Truth of what he wrote, as being a Companion with *Paul* in his Travels; and as being born in a neighbouring Place, and having travelled through *Palestine*, where, he says, he received it from the Mouth of those who were Eye-witnesses of these Things.—*Mark* was also a Companion of *Peter*; so that what he wrote is to be esteemed as if *Peter* had wrote it himself.—And upon the Whole, the Writers of the *New Testament* must have understood the Nature of *Christianity*, as being personally concerned in many of the Facts they relate, and as having the best Intelligence as to the rest.*

2dly, As the *Apostles* were not deceived themselves, so neither would they deceive, or impose upon others. If we look into the History itself, we find an Air of Honesty and Impartiality running through the Whole of it. The great Design of it, in all its Parts, is to recommend the strictest Truth and Fidelity, and in general, the noblest Perfection of Virtue and true Goodness. The Writers punctually relate, not only such Things as redounded to their Master's Honour, but several other Circumstances, which, in the Opinion of the World, had a different Aspect; such as the Meanness of his Birth and Parentage; his low, despicable Condition of Life, and the like; and are very particular in recounting their own Failings, with all their Aggravations; their Ignorance, their Dullness of Apprehension, and Cowardice; and even *Peter's* absolute Denial of his Master.

It appears from all Accounts, that they were Persons of strict and exemplary Virtue, against the Integrity of whose Conduct, upon the Whole, nothing of Moment was ever urged by the very Enemies of Christianity; and the Force of this Argument is very much increased by observing, that they could have no worldly Interest to promote by publishing false Accounts; they had no Prospect of Honour to allure their Ambition, nor of Riches to gratify their Covetousness, nor of Ease and Pleasure to suit a Taste for Indolence and Luxury; but, on the Contrary, were obliged to practise Humility, Mortification, and Self-denial. And as their Doctrines overturned those Forms of Religion that were established in all Nations, and contradicted the
general

* N.B. This will be farther considered under the *Doctrine* of the *Resurrection of Christ*.

general Prejudices and Vices in the World, they were sure of Reproaches and Sufferings, not only as the natural Consequences of their persisting to declare the *Christian Doctrine*; but the very Consequence, of which their Master had expressly forewarned them: All which they unanimously, courageously, and chearfully endured; and gave the highest Proof of an inflexible Honesty, by dying to vindicate the Truth of their Testimony: So that, if the same Credit be given to the Testimony of the *Apostles*, of whom it has been proved that they were Persons of great Sincerity and Virtue, as in other Cases is given to the Testimony of honest, unexceptionable Witnesses, we must admit the Truth of their History and acknowledge the *Doctrines of Christianity* as worthy of Acceptation.

Besides, these, there are many other Arguments in Favour of *Christianity*, which deserve our Notice.—The *Books of the New Testament* are in all Twenty-seven; Twenty of which were received and acknowledged as genuine upon the first Publication; but as Six of the *Epistles* were at first doubted of, *viz.* That to the *Hebrews*, the *Epistle* of St. *James*, the Second of St. *Peter*, the Second and Third of St. *John*, and that of *Jude*; as was also the *Book of the Revelations*. There is good Evidence, however, from Antiquity, says Bishop *Blackall*, that even these controverted *Books* were received in very early Times by those who had the best Opportunity of satisfying themselves of the Authors and Authority thereof, *viz.* by those to whom they were sent; and in general, by the whole *Greek Church*, and that it may reasonably be presumed, when they did receive them, it was on such Evidence of their being written by the *Apostles*, or *inspired Men*, as they had not heard of before; such as they could not then gainsay; for ordinarily a less Reason will persuade a Man to take up an Opinion at first, than to persuade him to go back from an Opinion which he had before embraced. This is an Argument of the Care and Vigilance of the *primitive Christians*.

That the *Books of the New Testament* are justly ascribed to the Authors whose Names they bear, appears with greater Clearness and Certainty, than that the Poets *Virgil* and *Horace*, or the Orator *Tully*, or the Historians *Livy* and *Tacitus* were the Authors of the *Books* now ascribed to them. For

1st, The *Books* of the *New Testament* were wrote in that very Age, in which these remarkable Facts are said to have happened, and even while many Persons were alive, and many Churches remained which had the miraculous Gifts.—Those Writings were dispersed far and wide, even in the Days of the *Apostles* themselves.—And it was enjoined on the Churches, to whom they were communicated, to be read, not only privately, but in their public Assemblies; and this *Justin Martyr*, one of the most early Fathers, informs us, was practised accordingly, and were not only read, but expounded.—These *Books* were then credited by vast Numbers of People, though not recommended by their Prince, nor enjoined by the Civil Magistrate.—And though they might easily have been confuted, if they had been false; yet we do not find, that any Person ever so much as once aimed at a Confutation of the Facts: On the Contrary, we find, that the professed Enemies of *Christianity*, such as *Celsus*, *Porphyry*, *Julian*, and the Authors of the *Jewish Talmud*, did not call in Question the *Authenticity* of the *Books* of the *New Testament*; but allowed that *Jesus* work'd Miracles.

The *Books* of the *New Testament* were written in *Greek*; the Language then most universally understood;* they were then dispersed, and read by the Enemies, as well as the Friends of *Christianity*.—They have been translated in a Variety of other Languages.—And they have been quoted and alluded to by other Authors at that Time, as well as since.—These *Books* have been transcribed over and over; Copies have been multiplied, and got into various Hands, and yet the Copies and Translations, which have been collected from various different Parts of the World, through *Europe*, *Asia*, and *Africa*, and collated with a most critical and extraordinary Care, are allowed by all capable Judges to agree in all the grand Points of the *Christian Doctrine* and *Morals*, and to have such an apparent Consistency, as abundantly confirm their *Authenticity*.—Their Allusions to Customs, Principles, Characters, and Events, existing in that Age, if they

* This Account we have from many learned Authors, and the *Greek* was undoubtedly a Language well understood. But we must observe, that the Vernacular Tongue of the *Jews*, at that Time, was the *Syriac*, as may be easily proved from several Expressions of the *Evangelists*, and other Writers of the *New Testament*.

they had not been true, must in the highest Probability have been proved to have been false; especially from the supposed Readiness of some, who were the Enemies of *Christianity*.—There are also as many Peculiarities in Temper and Stile, as there are Names of Writers. — Many modern Writers have also vindicated the *Geography* of the *New Testament*.—And the Whole is wrote not only without any Affectation, but with the greatest Simplicity and Plainness imaginable.—The Generality of the *primitive Christians* had a high Veneration for these *Books*, and may be supposed to have taken Care, that they should be preserved pure and genuine.—The *Christians* soon divided into several *Seets* and *Parties*; but they all in general appealed to these *Books*, as the *Standard* of their *Faith* and *Worship*, and as the *Charter* of their *Religion*.—And the various *Seets* of *Christians* in later Ages, generally speaking, appealed to the *Scriptures*, in Support of their distinguishing Opinions; and have all along kept a jealous Eye upon one another, lest any one should make the least Alteration in the *sacred Records*; and if it was possible, that, when the *Christians* had got the *temporal Power* into their Hands, that *Party*, which was uppermost, might corrupt some Copies, and destroy others, it was not at all credible, considering the great Number of Copies that were dispersed every where, and the Variety of Translations; a Thing of this Nature could not have happened without being loudly complained of; it must have put the whole *Christian World* in an Uproar, and given the Enemies of *Christianity* a vast Advantage against it; and some Account of it would undoubtedly have been preserved and transmitted down to this Time.

Lastly, Notwithstanding the various Translations and great Number of Copies in which a certain learned Critic has found out 30,000 different Readings, which one would think would imply not only a Possibility, but a Probability of Corruption; yet no one Corruption, Interpolation, or Omission, has been pointed out, which being known, can be of any Disservice to *Christianity*, as none of them are shewn to be of such Moment as to disguise, or alter any important *Doctrine* of the *Christian Religion*. So that, upon the Whole, we have stronger Evidence of the Truth, and Purity of the *Books* of the *New Testament*, than of any of the like Antiquity, and that they have all the
Marks

Marks and Characters of their being genuine which can reasonably be desired. It remains, however, to be considered, that the *Credibility* of the *Gospel-History* receives an additional Weight from the *Miracles* which our *Saviour* and his *Apostles* wrought in Confirmation of it.

CHAP. IV.

The Truth of the Christian Religion, evidenced from the Miracles that were wrought in Confirmation of it.

A MIRACLE, says Doctor *Samuel Clarke*,* is a Work effected in a Manner different from the common and regular Method of Providence, by the Interposition, either of God himself, or some intelligent Agent, superior to Man. He adds,

In Respect to the Power of God, and the Nature of the Things themselves, all Things that are possible are equally easy to be done: It is at least as great an Act of Power to cause the Sun to move at all, as to cause it to stand still; yet this latter we should call a Miracle, the former not. What degree of Power, God may reasonably be supposed to have communicated to created Beings, or subordinate Intelligences, is impossible for us to determine. — Some Things absolutely impossible for *Men* to effect, it is evident may easily be within the natural Powers of Angels; so that, excepting the Original Power of *Creating*, we can hardly affirm with any Certainty that any particular Effect, how great or miraculous soever it may seem to us, is beyond the Power of all created Beings in the Universe to have produced.

It is not, therefore, a right Definition of a Miracle to be an Effect which could not have been produced by any less Power than the *Divine Omnipotence*. There is no Instance of any Miracle in Scripture, which, to an ordinary Spectator, would necessarily imply the immediate Operation of original, omnipotent Power.

All Things that are done in the World are done either immediately by God himself, or by created, intelligent Beings, Mat-

* Dr. *Samuel Clarke's* Evidences of natural and revealed Religion, p. 219. We find the same, or correspondent Sentiment of Miracles, in the Writings of many celebrated Divines.

Matter not being at all capable of any Laws or Powers whatsoever; so that all those Things, which we say, are the Effects of the natural Powers of Matter, and Laws of Motion, are properly the Effects of God acting upon Matter continually, and every Moment, either immediately by himself, or mediately by some created, intelligent Beings.† Consequently, it is no more against the Course of Nature for an Angel to keep a Man from sinking in the Water, than for a Man to hold a Stone from falling in the Air, by overpowering the Laws of Gravitation; and yet the one is a Miracle, and the other is not so.

The only possible Ways by which a Spectator may certainly and infallibly distinguish whether Miracles be the Works either im-

† Such are the Sentiments of Dr. Clarke, with respect to the divine Agency on Matter; but we think it more agreeable to true Philosophy, as well as to right Reason, to suppose, that there is no Occasion to introduce a constant and immediate Agency of the divine Being, any otherwise than by the stated Laws of Nature; for having determined the Ways and Means by which any System of Matter or Bodies shall act according to certain Powers or Forces originally impressed upon them, so long as these Powers subsist, those Parts, or Bodies must necessarily continue to act according to those stated Laws as at first. Thus, if a Body be once made to move in a right Line with any given projective Force, that Body will constantly continue to move by Virtue of the first Impetus or Impression of that Force, without any immediate subsequent Act of the divine Being; and the same may be observed of any Number of Bodies moving, in any other Direction, by a Combination of different Forces acting in different Directions. Thus the Determination of the Motion of all the Planets in the System must still continue the same as at first, by Virtue of that Force impressed upon them. These are, what we call, the *secondary Laws* of Nature, and will always act with an uniform and equal Tenour, as long as the Nature of Things subsists in the Manner it was first ordained. It would be just as absurd, to suppose the immediate Agency of God necessary to produce every Effect in Nature, as it would to imagine, that the immediate Presence, or Act of the Machanic, was necessary to keep the Clock in Motion. By the Laws of the Powers of Mechanism, he can order his Machine to go faster or slower, this Way or that Way, and according to any determinate Time, without his immediate Interposition: So the Author of Nature, at first, put all the Bodies in the Universe in Motion, and established certain Laws, by which they are to move and produce their destined Effects, according to those Laws, which may be justly tiled the *Mechanism of Nature*. We would not hereby insinuate, that the divine Power may never interpose to countermand the original Laws of Nature, or suspend them for a Time; but whenever it does this, it is then what we properly call a Miracle. According to the Laws

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immediately of God himself, or of some good Angel employ by him ;* or the Contrary, are these : If the Doctrine attested Miracles, tends to promote the Honour of God, and the Practice of Righteousness among Men ; and yet, nevertheless, not in itself demonstrable, nor could, without a Revelation, discovered to be actually true, and there is no Pretence of more or greater Miracles to contradict it, then the Miracles are unquestionably divine, and the Doctrine must, without all Controversy, be acknowledged as an immediate and infallible Revelation from God.

Lord Bacon observes, that a Miracle was never wrought by God to convert an Atheist ; because the Light of Nature might have led him to confess a God ; but Miracles, said he, are designed to convert Idolaters, and the Superstitious, who have acknowledged a Deity, but erred in the Manner of adoring him, because the Light of Nature doth not extend so far as fully to declare the Will and true Worship of God. These Observations with regard to the Criterion of Miracles, and their proper End and Design, may in every Instance be applied to our Saviour's Miracles, and illustrated by these and other peculiar Circumstances afford a rational, strong, and convincing Evidence

Laws of Nature, the Earth must constantly move on ; but if it stands still, it is done by the Interposition of the divine Power, as Dr. Clarke has rightly defined. An Eclipse will naturally and necessarily be produced, if one Luminary interpose itself between us and another ; but if that other Luminary should lose its Light without such Interposition, then that we properly ascribe to a miraculous Power ; and we think it very reasonable to believe, that the divine Being may often interpose to intend, or remit the Powers of Nature to the Purposes of his general Providence ; like as a Mechanic, may at any Time, put the Hand of his Clock backward or forward, to answer any particular Design.

* Dr. Clarke here likewise ascribes a Power of working Miracles to *Dæmons*, or evil Spirits, as do most other Divines ; but since Witchcraft is one Effect of such diabolical Power, and the Wisdom of the Legislature has judged such a Notion dishonourable to the present Age, by repealing the Laws heretofore made for punishing such supposed flagitious Persons, we humbly propose it as a Question, whether if Witchcraft be supposed a Doctrine dishonourable to human Nature, it be not equally irrational, and derogatory from true Religion, to vest those supposed *Dæmons* with a Power in any-wise to countermand the established Laws of Nature, (which are to be esteemed the immediate Act of God himself,) to answer wicked Purposes, contrary to the Design of his wise and beneficent Providence ?

his Divinity and Mission. And for this End, a Summary of them may be given in the following Particulars, as mentioned by the Evangelist, viz. that Christ healed the leprous Man, *Mat. viii. 2, 3.* recovered (instantly) *Peter's Mother-in-Law* from a Fever, *Mat. viii. 14, 15.* restored to Health one that was sick of the Palsy, *Mat. ix. 2.* healed a Woman of a bloody Issue, *Mat. ix. 20, 21.* cured a Man of an Infirmary he had 38 Years, *John v. 8.* healed ten Lepers, *Luke xvii. 14.* cured a Man of a Dropsy, *Luke xiv. 4.* made a Woman straight, who had, by Infirmary, 38 Years, been almost bowed together, *Luke xiii. 12.* restored a withered Hand to Soundness, *Matt. xii. 13.*

He also cast the Devils out of two Men possessed, *Matt. viii. 32.* dispossessed a dumb Man of a Devil, *Matt. ix. 33.* cast out an unclean Spirit, *Mark i. 25.* cured a Woman of *Canaan*, possessed of a Devil, and cured a Lunatic, *Matt. xvii. 18.*

He likewise fed 5000 with five Loaves and two small Fishes, *Matt. xiv. 20.* At another Time, he fed 4000, besides Women and Children, with seven Loaves and a few small Fishes. *Matt. xv. 37.*

He, moreover, restored Sight to the Blind, *Matt. xx. 34.* recovered another to Sight, with Clay made of his Spittle, *Mark viii. 25.* gave Sight to two blind Men, *Matt. ix. 29.* and restored Sight to a Man that was born blind, *John ix. 6, 7.*

He likewise raised the Dead to Life, *Matt. xxvii.* by his Word he raised Lazarus from the Dead, *John xi. 43.* the Widow's only Son to Life, *Luke vii. 14.* also *Jarius's Daughter*, *Matt. ix. 24, 25.*

Besides many other signal Evidences of his divine Power, viz. his walking upon the Sea, *Matt. xiv. 25.* *Peter's* miraculous Draught of Fishes, by his Direction, *Luke v. 6.* His stilling the Tempest of the Sea, *Matt. viii. 26.* Also his working a Miracle to pay the Tribute-money, *Matt. xvii. 27.* and his causing the Fig-tree to wither away, *Mark xi. 20, 21.*

It may here be observed,

1. That our Saviour's Miracles were real, in Opposition to Juggle and Deception. The most grievous Distempers of the Body he could check, and the most inveterate Disorders of the Mind were subject to him. He spake but the Word, and immediately the Sick were restored to Health; the crooked were

made straight; the Lame to walk, and the Lepers were cleansed: By his Touch the Blind were restored to Sight; and even Death itself, at his Pleasure, was disarmed of its Power.

2. There was a great Variety in the Miracles which our Lord wrought; which shews, that he had a Power equal to any the most difficult Operations Providence might throw in his Way, or his Wisdom think fit to execute.

3. They were done openly, in the Sight of all the People, among Many who were Men of Learning and distinguishing Abilities; the most capable, as well as disposed, to discover the Artifice and Deception, if any; yet we do not find that any, even among his Enemies, attempted it.

4. They were, in general, not only done openly, but often repeated, both in the Presence of the same Persons, and also before Diversity of Persons in different Places.

5. The Effects of his Miracles were not only real but lasting; no Instances of an imperfect Cure, no Remains of the Disorder, nor any sudden Relapse, that might derogate from the Greatness and Glory of his Miracles.

6. They were in general of a kind and beneficent Nature, corresponding with the benevolent Design of his coming into the World, discovering such Harmony of Action and Design, as fully verified the Apostle's Character, "That he went about doing Good, healing all Manner of Diseases, and all that were oppressed of the Devil, for God was with him." *Acts* viii. 38.

7. The Miracles our Lord wrought were in Confirmation of his being the Son, and sent of God; insomuch that, he appeals to the People, from the Number, the Greatness, the Design, and the Sufficiency of the Miracles, for this End. He therefore upbraids them of voluntary Prejudices, and of wilfully and wickedly denying his Authority and Mission; assuring them, this was their Condemnation, "that Light was come into the World, and that they loved Darkness rather than Light, because their Deeds were Evil."

Lastly, The Miracles which our Saviour worked were, to the Disciples who saw them, sensible Demonstrations of his divine Mission; and many Others, who saw what he did, were, from the fullest Conviction, led to acknowledge, "truly this is the Son of God." And moreover, God not only bare Witness to him

him both by Signs and Wonders, diverse and eminent Miracles all along, from the Beginning to the End of his Ministry; but likewise, set to his Seal, that he sent him, by not suffering him to be holden by the strong Bands of Death, or Powers of the Grave, but restoring his Body to Life on the third Day. The Arguments, in Proof of this noble and triumphant Truth, will be the Subject of the ensuing Chapter.

CHAP. V.

Of the Evidence of the Truth of the Christian Revelation, from the Resurrection of Jesus Christ from the Dead.

IT is observed, by Dr. *Samuel Clarke*, that the great Foundation of our Hopes of Immortality is the Revelation of the Gospel; and the great Evidence of the Truth of that Revelation is the Resurrection of Christ; the Proof, therefore, of the Resurrection of Christ must be a Matter of great Importance. And,

First, as hath been already hinted, Notice was given of it antecedently, by the Prophecies of the *Old Testament*. Secondly, our Lord himself told his Disciples, before his Suffering, that they should expect his Rising from the Dead; and because it was a Matter of such Importance, he therefore repeats this Admonition to them several Times: First, before his Transfiguration, *Matt. xvi. 21. From that Time forth began Jesus to shew unto his Disciples, how that he must suffer many Things — and be killed, and be raised again the third Day.* Then again, after his Transfiguration, *Chap. xvii. 9. As they came down from the Mountain Jesus charged them to tell no Man the Vision till the Son of Man be risen from the Dead.* As likewise at his going up to Jerusalem, *Chap. xx. 27. and upon the Jews requiring a Sign, at one Time, he said unto them, I will Destroy this Temple, and the third Day I will build it up. John ii. 12.*

Thirdly, In order to make the Proof of his Resurrection still more evident, the Place, Manner, and Circumstances of his Burial, were, by Providence, directed to be remarkable, *Mark xv. 43. Joseph, of Arimathea, an honourable Counsellor,*

begged his Body, wrapped it in fine Linnen, and laid it in his own Sepulchre; and this in the Presence of several of *Jesus's* Followers, who thereupon resolved to come and embalm him, and were, providentially, directed to become Witnesses of many Circumstances attending his Resurrection. Lastly, The Method which his Adversaries themselves took to find Evidence (as they thought) of the Imposture, *making the Sepulchre sure, sealing the Stone, and setting a Watch,** was, by Providence, designed, on the Contrary, to become a strong Proof of his Resurrection; taking away all Pretence, or Possibility of that plausible Objection, that *his Disciples came by Night and stole him away.*

These are the principal Instances of the Care that was taken in the Circumstances *going before* our Lord's Resurrection, to render the Proof of the Fact certain and undeniable. *After* his rising again, the accumulative Evidence of the Truth of his being risen is much greater, not only than what Unbelievers, but even, than Believers themselves, without putting together the numerous Circumstances recorded in different Places in Scripture, can easily imagine.

1st. In the *first Place*, an *Earthquake* terrified the *Watch*, and the Appearance of an *Angel made them become as dead Men.* *Matt. xxviii. 2.* Then,

2^dly, The Persons, who came with a Design to embalm the Body, saw likewise an Angel, and were told by him, that their Lord was risen from the Dead, Verse 6. Immediately after this, *Jesus himself* appeared to them, and comforted them; to which *St. John* adds this particular Circumstance, Chap. xx. 17. that when one of them embraced his Feet, rejoicing and worshipping him, upon his discovering himself who he was, he said unto her, *touch me not; for I am not yet ascended to my Father.* Which Words most Interpreters understand to signify, *Do not detain me now, as if you thought I was immediately leaving you; for I shall continue with you for some Time.* But *Dr. Clarke* thinks the Meaning is rather; *Do not expect that I shall continue with you now; for it is expedient and necessary that I first ascend to my Father; but go to my Brethren and tell them I am risen.* After this,

3^dly, He

* The Number of the *Roman Guard* was 62. *Dr. Foster's Evidence* of the Resurrection.

3dly, He appeared to two of his Disciples, going to *Emmaus*, Luke xxiv. 13. and talked with them, and *expounded to them in all the Scriptures the Things concerning himself*. Then again,

4thly, He shewed himself to *Peter* alone, Verse 34, and 1 Cor. xv. 5. Then,

5thly, To St. *James*, Verse 7. After that,

6thly, To seven of the Apostles together, *John* xxi. 2. Then,

7thly, To ten of them, *Thomas* only being absent, *John* xx. 19. And,

8thly, A Week after, to all the Eleven, *Thomas* being present with them; whose doubting Faith he vouchsafed to confirm, by suffering him to handle him; yet, at the same Time, pronouncing a greater Blessing on those who should not see, and yet would believe.

Lastly, After these, and several more private Appearances of our Lord to his Apostles, he was seen, saith St. *Paul*, of above 500 Brethren at once, 1 Cor. xv. 6. *of whom, tho' some were fallen asleep, yet the greater Part remained alive unto this present Time; when St. Paul wrote this Epistle to the Corinthians.*

And in this Manner continued he for *Forty Days* together, shewing himself alive after his *Passion*, by many infallible Proofs, and speaking of the Things pertaining to the Kingdom of God, *Acts* i. 3. After this, at Mid-day, in the Presence of all the Apostles, he was taken up from them, visibly, into Heaven, Verse 9, and they were told by Angels, Verse 11, what he also himself had before told them, in his Life-time, *that, in like Manner as they saw him go into Heaven; so from thence likewise should they see him come at the End of the World, with Power and great Glory.*

Put all this Evidence now together, and let it be considered fairly in one View. Evidence, given by so many different Persons, repeated at so many different Times, diversified with such Variety of *Circumstances*, yet all agreeing in such a perfect Uniformity as to the Thing itself. And was there ever more undenia- ble Proof given of any Matter of Fact in the World? Neverthe- less, after all this, he appeared again to St. *Stephen*, *Acts* vii. 55. And again to St. *Paul*, as he himself testifies, 1 Cor. xv. 8. *Last of all, says he, he was seen of me also, as one born out of due Time, Acts* ix. 3, &c.

Besides

Besides all which Cloud of Witnesses, the Truth of our Lord's Resurrection, continued to be proved by the Miracles which the Apostles worked in his Name, *i. e.* through his Power and Authority.* This will be the Subject of the ensuing Chapter.

C H A P. VI.

The Truth of the Christian Revelation, and the Resurrection of Christ farther evidenced from the miraculous Gifts of the Apostles.

IT was, with great Propriety, that the Effusion of the Spirit was reserved 'till after *Christ's* Death, that thereby the Proof of his Resurrection might be rendered more strong and convincing. For being able to work Miracles in the Name of Christ, the Apostles carried along with them, every where, the most bright Credentials of their Mission, and the most striking Evidences that *Jesus* did not remain in the State of the Dead; but was raised to Life again, and exalted to great Power and Dominion. — The *Scriptures* distinguish between the *spiritual Gifts* and *miraculous Powers*. By the spiritual Gifts, they seem to mean, that inward Illumination which the Disciples of *Jesus*, and especially his Apostles, received from the *Spirit*: And by the miraculous Powers, those extraordinary Powers by which the mighty and uncommon external Effects were performed, — which frequently attended their Word. By Miracles, they could rouse Men to Attention. By the spiritual Gifts, they could instruct and enlighten them. By the *Spirit*, they had the Word of Wisdom, consisting partly in a full and comprehensive View of the Scope and Design of the Law and the Prophets, and well understood what Confirmation the *Old Testament* gives to Christianity. — They had, moreover, the Gift of discerning Spirits: They could, in some Cases, discern the secret Intention of Men's Hearts, to prevent their doing Harm to the Christian Church; and by the same Inspiration, judge of the Spirits, and Temper, and Qualifications of sundry Persons, for such and such parti-
cular

* Dr. Samuel Clarke, on the Resurrection of *Christ*.

ular Offices. They could prophesy concerning the State of the Christian Church in future Times. They could *preach*, or *pray*, or *sing Psalms and Hymns*, by immediate Inspiration. They had, by the *Spirit*, the Gift of Tongues, or an Ability to preach the Gospel to Persons of different Nations in their own Language. And finally, they had the Gift of Interpretation of Tongues, or an Ability readily and intelligibly to repeat, in another Language, what had been spoken in the Church in a foreign or dead Language. — As to the miraculous Powers, the Apostles had the Power of striking bold and daring Offenders with Diseases, and sometimes with Death itself. And, when Offenders became Penitent, they could miraculously remove the Disease so inflicted. By the Effusion of the *Spirit*, the Apostles were indued with a greater Degree of Fortitude, and had a Door of Utterance to speak freely before the largest Multitudes, the highest Personages, or most august Assemblies. And by the miraculous Powers, they had the Power of healing Diseases instantaneously and perfectly, and of doing other mighty Works: And finally, gave some Instances they could raise the Dead to Life. *Mark* xvi. 20. *Acts* xix. 11, 12. *Heb.* ii. 4.

But what was still more remarkable, and more eminently distinguished the Apostles from all other Christians, was, that they had a Power of conferring upon Others some spiritual Gifts or miraculous Powers by Prayer, joined with laying on of Hands, and they appear to have conferred such Gifts or Powers upon adult Converts to Christianity wherever they came; that they were hereby (in some Measure) qualified to teach, and sometimes, by Miracles, to confirm the Doctrines of Religion. And this, in a great Measure, accounts for the speedy Progress of Christianity, and the gathering in such vast Multitudes of Converts, and planting such a Number of Churches in that one Age.

The Apostles, and their Fellow-labourers, before they left the World, erected Churches of Christians in most Parts of the Roman Empire, and beyond the Bounds of it, in the Countries of Judea, Samaria, Galilee, Cyprus, Crete, Pontus, Galatia, Cappadocia, Asia, Greece, and Italy; in the Cities of Rome, Caesarea, Antioch in Syria, Antioch in Pisidia, Ephesus, Athens, Corinth,

*Corinth, Philippi, Thessalonica, and Rome, and many other Cities and Countries.**

It further deserves our Notice, that the Uniformity and Integrity of the Apostles, in representing the great Truths of the Christian Religion, in Opposition to the established Religion in the several Countries, in Spite of Pagan Ignorance and Jewish Prejudices, with Stedfastness, Magnanimity, and undaunted Courage, one and all exposing themselves to Persecution, nay, to suffering Death itself, in Confirmation of what they preached (as well as the Purity of their Lives and constant Integrity of Behaviour) are collateral Evidences, that the Christian Revelation is of divine Authority. But this will be further evident from the following Chapters.

C H A P. VII.

The Truth of the Christian Revelation farther evidenced, from the Purity, Excellency, and Importance of its Doctrines.

THAT God in the Fulness of Time, that is, at that Time which his Wisdom had fore-appointed, which all the ancient Prophecies had determined, and which many concurrent Circumstances in the State of the Jewish Religion, and in the Disposition of the Roman Empire, had made a fit Season for the Reception and Propagation of a new Institution of Religion; that God at that Time should send his only begotten Son, that *Word*, or *Wisdom* of the Father, that divine Person, by whom he created the World, to take upon him the human Nature, and therein to make a full and particular Revelation of the Will of God to Mankind; to preach unto Men Repentance and Remission of Sin, and to give himself a Sacrifice for Sin, to declare the Acceptableness of Repentance, and the Certainty of Pardon thereupon, in a Method evidently consistent with all necessary Vindication of the Honour and Authority of the divine Laws, and

* See this further illustrated in Dr. Foster's Usefulness and Truth of the Christian Revelation. *Miscel. Sacra.* Essay 1. And, Grotius, on the Truth of the Christian Revelation.

and with God's irreconcilable Hatred against Sin ; to be a Mediator and Intercessor between God and Man, to procure the particular Assistance of God's Holy Spirit, which might be in Men a new and effectual Principle of a heavenly and divine Life ; to assure us of our Resurrection from the Dead, and a future immortal State of Existence : confirmed by his own Resurrection. In fine, to be the Saviour and the Judge of Mankind, and to bring them to eternal Life are some of the great Articles of the Christian Faith, clearly and expressly revealed by the Gospel of our Lord *Jesus Christ* : And as being revealed are apparently agreeable, and very credible to right Reason. Under this Character (as the main and principal Doctrines of the Christian Religion) we shall more particularly consider and illustrate them.

I. The first Doctrine of the Evangelical History is, that the *Messiah* (that is, the *Anointed*, or *Christ*, a *Greek* Term, exactly answering to the *Hebrew Messiah*) was come : That this divine Person took upon him human Nature and became Man : How it is possible, that the *only begotten Son of God* should be incarnate, and become Man ; that *God* should condescend so far as to *send*, and the *Son of God* willingly condescend to be *sent*, to do such great Things for the Salvation of Mankind, human Reason could never have discovered ; the Knowledge thereof depending upon the free and sovereign *Will of God*. Indeed, when Mankind, almost universally, had degenerated into gross Ignorance, notwithstanding the Light of Nature, and that Revelation of the divine Will which had been afforded them, it might be conjectured, from the essential Goodness of his Nature, that God would some Time or other make a further Revelation of his Will ; but that he would use this Method of the *Incarnation* of his *own Son*, could never enter into the Heart of Men nor Angels. 'Tis therefore justly styled by the Apostle, *The great Mystery of Faith*, 1 Cor. iii. 9. And tho' now it is revealed, we cannot fully comprehend the Reason why God should appoint his *Son* to be the *Angel of the Covenant* under the *Old Testament*, nor that the same *Word*, or *Son of God* should be made *Flesh*, and dwell among us under the *New* ; we may easily discern (some evident Proofs on which to ground our Faith) that the whole Plan of Man's Redemption is the Effect of infinite Wisdom,

dom, of unbounded and universal Goodness, which affords such an engaging Idea of the divine Compassion and Regard to the fallen Race of Mankind, and carries such a Lustre with it, that we can no more doubt of its Truth and Excellence, now it is discovered, than of the Existence of the Sun and its benign Effects.

II. As the great End of our Saviour's Coming was to erect his Kingdom in the World, a Kingdom of Righteousness, Grace and Peace, nothing could more fitly comport with this Design than the Doctrine of Repentance for the Remission of Sins, which *John*, as his Fore-runner, in his Name, was authorized to preach; and which our Lord himself on his first entering on his Ministry, published to the World; and for this Reason, it is called the *Gospel*, or *Glad Tidings*. And tho' by the Light of Nature it was exceeding probable, and to be hoped for, that God would forgive Sin upon true Repentance; yet it could not be proved that he was, in the Nature of Things, obliged to do so, or that he would certainly do so. On the Contrary, there was Reason to suppose, that in Vindication of the Honour and Dignity of his Laws, he would require some farther Satisfaction; and accordingly we find the Practice of sacrificing to have prevailed universally over the heathen World: Which how unreasonable soever it was to expect, that the Blood of Beasts could truly expiate Sin; yet thus much it plainly and undeniably shews, that it has been the common Apprehension of Mankind in all Ages, that God would not be appeased, nor pardon Sin, without some Punishment and Satisfaction, instead of the Destruction of the Offenders. 'Tis therefore plainly agreeable to right Reason to believe, that God, in Vindication of the Honour of his Laws, and for a Testimony of his Hatred against Sin, should appoint some Sacrifice of Expiation for Sin, at the same Time that he forgives the Sinner upon his true Repentance.* And notwithstanding the Placability of the Deity is a Truth to which the Light of Nature affords some Proof, and there were Declarations made under the *Mosaic* Dispensation, that God was gracious and merciful — forgiving Iniquity, &c. Yet we find it many Times amounted to no more than a doubtful Hope, much like that which the King of *Ninive* gave to his Subjects, when he would incourage them to Repentance, in order to

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* Dr. Sam. Clarke's Evidence of Natural and Revealed Religion, p. 195.

avert the threatned Judgment. *Who can tell, if God will turn and repent, and turn from his fierce Anger, that we perish not?* But the more clear and full Discovery of this Truth by the Gospel of *Jesus Christ* gives us unquestionable Assurance of God's Acceptance of returning Penitents; that Repentance and Remission of Sins should be preached in his Name throughout the World; and points out, to us, the Way, in and by which that Repentance is so far accepted of God for obtaining the Remission of Sin. And this is,

III. By the *Sacrifice of Jesus Christ*; for *God was in Christ reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of Reconciliation.* Whether the Redemption and Salvation of Mankind might have been effected in any Method, and without the Undertakings of *Jesus Christ*, we shall not attempt to determine. This is evidently the great, the glorious Doctrine of the Gospel, *That God so loved the World, that he sent his only begotten Son into the World, that whosoever believeth on him might not perish, but obtain everlasting Life.* Dr. Clarke observes, that this Method in the divine Wisdom is a Means of bringing the greatest Honour to the Laws and Government of God that can be imagined. To shew forth his Mercy and Goodness, in forgiving the Sins of frail and fallible Creatures, and suffering himself to become reconciled to them upon their true Repentance; and yet at the same Time to cause such an Expiation to be made for Sin, by the Suffering and Death of his own Son in their Nature, as might be an abundant Evidence of his irreconcilable Hatred against Sin, a just Vindication of the Authority and Dignity of his Laws, and a sufficient and effectual Warning to deter Men from Sin, to create in them the greatest Dread and Detestation of it, and for ever to terrify them from venturing upon wilful Transgression and Disobedience. 'Tis true, no Man can say but God, by his absolute Sovereignty and Authority, might, if he had so pleased, have pardoned Sin upon Repentance; but this Method of doing it by the *Death of Christ*, is more wise and fit, and evidently more proper and effectual, to discountenance and prevent Presumption, to discourage Men from repeating their Transgressions, to give them a deep Sense of the heinous Nature of Sin, and to convince them of the Excellency and Importance of the

Laws of God; and the indispensable Necessity of paying Obedience to them. *So that in this Dispensation, Justice, and Mercy, and Truth are met together; Righteousness and Peace have kissed each other.* And by how much the greater the Dignity of the Person was who gave himself thus a *Sacrifice* for the Sins of Men; of so much the greater Weight and Force is this Argument, and contains the highest Vindication imaginable of the Greatness, and Honour, and Authority of the Laws of God; and at the same Time, the greatest possible Instance or Expression of his Mercy and Compassion towards Men, agreeable to our natural Notions of the Divine Attributes. *He adds, And tho' the Redemption, purchased by the Son of God, is not, indeed, actually made known to all Men; yet as no Man ever denied but that the Benefit of the Death of Christ extended backward to those who lived before his Appearance in the World; so likewise it is reasonable to think, the same Benefit may likewise extend to those who lived since, and who never heard of his Appearance.**

Another late ingenious Author supposes, that our Redemption by the *Death of Christ* is better reconcileable with the Principle of divine Rectitude, considered as a personal Reward than as a vicarious Sacrifice. Tho' he says, it must indeed be allowed, that many Texts of Scripture favour the Idea of a vicarious Punishment; and this I doubt not has occasioned its Reception and Preference. Nevertheless, I cannot avoid concluding on several Accounts, that it is only the Letter of Scripture, and not the true Sense of it which favours such an Opinion. When it is said, *that on him was laid the Iniquity of us all, Isaiah liii. 6,* what Need is there to understand any Thing farther, than that he suffered as really for our Iniquities, as if they had been

* The Subjects of this Chapter, which are usually looked upon as the essential Part of the Christian Doctrine, we have represented as we find them expressed in the *New Testament*, and by the best Commentators upon it, particularly Dr. *Samuel Clarke*, whom we have principally followed, in such mysterious Parts of Religion. We would not presume to give our own Opinion or Judgment, as we look upon bare Opinion, or Belief to be of little Consequence, unless inferred by the plainest Dictates of right Reason, and the Nature and Fitness of Things: and they who are Masters of these sublime Parts of Knowledge are fittest to be regarded in Matters of such high and great Importance.

his own; or, in other Words, that to indemnify us, he endured those Evils which we only had deserved? And in like Manner, his being made Sin, or a Curse for us can imply no more. — But why does every Thing relating to our Saviour's Sufferings run so much in a sacrificing Strain, and in so exact Conformity to the legal Expiations? To this it may be sufficient to answer, that as many Things in the Scripture are represented suitable to the Apprehensions and Infirmities of Mankind in general; so a particular Regard seems to be had in the Writings of the *New Testament*, to the particular Ideas and Conceptions of the *Jews*, in Allusion to the Rites of their *Law*. Numberless Expressions and Figures of Speech are used, of which no other Account is, perhaps, to be given. But as some Texts of Scripture favour the Opinion of a vicarious Sacrifice, there are others that imply the consequent Benefit of what he did and suffered were bestowed as a Reward. *Heb. i. 9. xii. 2. For the Joy that was set before him, he endured the Cross, despising the Shame, and is set down at the Right-hand of the Throne of God.* Far be it from us to imagine, that our Redemption was undertaken from interested Views, and personal Considerations. NO: His was a virtuous Joy, resulting from that immense, universal Good that was, or would be produced by his Sufferings; a Reward so far from diminishing the Merit of the Sufferer, that it was a real and great Addition to it; For God sent forth his Son to be the Saviour of the World. [See *John xvii.*]

IV. From the Evidences of our Lord's Mission, particularly that of his Resurrection, we have the most plain and authentic Declaration, on God's Part, of his accepting the Sacrifice of Christ. Insomuch that, these Words of the *Psalmist*, *This Day have I begotten thee*, are applied by the Apostle to this very Purpose, *Acts xiii. 32. The Promise which was made unto the Fathers, God hath fulfilled unto us; in that he hath raised up Jesus from the Dead.* And hence the Doctrine of the Remission of Sin thro' Faith in him; or, in other Words, our Justification thro' Faith is one of the peculiar Doctrines of the Christian Revelation. This is the Meaning of St. Paul in those Passages where he tells us, that *Christ was delivered for our Offences, and raised again for our Justification, Rom. iv. 24.* and that if *Christ be not raised, we are yet in our Sins, 1 Cor. xv. 47*; that is, if *Christ be not risen,*

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we have then no Evidence of God's having accepted *Christ's* Mediation for us; nor, consequently, of our being justified, or having our Repentance accepted, to such Degrees and Purposes at least, as God has now declared it shall be, thro' Faith in him. But this Subject will be more fully considered at the Conclusion of this Chapter.

V. Another Article of the Christian Religion, which may be considered as a Motive to our Faith in *Christ*, as the Saviour of the World, is his *Ascension into Heaven* and there *ever living as the Mediator and Intercessor between God and Man*, through and by whom, we, as Christians, or Believers in him, are commanded to offer up our Prayers; and it is our Privilege to be assured, that they will be accepted through him. For, saith our Lord, *Whatsoever ye shall ask the Father in my Name, believing, ye shall receive.* 'Tis well known, that some of the wiser Heathens thought it agreeable to Reason, to make use of subordinate Intelligences, by whom they put up their Prayers to their superior Gods; and tho' they greatly erred in the Choice of their Mediators, it shews, at least, that the Idea is conformable to the natural Light of Reason; but since this is made the Matter of divine Revelation, and God hath therein declared the Exaltation and Designation of his own Son to this Office, the Wisdom and Goodness of the supreme Deity, as well as the Dignity and Priestly Office of *Jesus Christ* is very conspicuous; and that in this Character he will be the Dispenser of Grace and Favour to all his sincere Votaries; for the Apostle plainly assures us, *Heb. vii. 25. He is able to save to the uttermost, all that come unto God by him, seeing he ever liveth to make Intercession.*

VI. The Resurrection and Ascension of *Christ* affords us the clearest Assurance of our Resurrection likewise from the Dead; for saith the Apostle, *If there be no Resurrection of the Dead, then is Christ not risen. And if Christ be not risen, then is our Preaching vain, and your Faith is also vain. But now is Christ risen from the Dead, and become the First-fruits of them that slept.* *I Cor. xv. 13, 14, 20.* The Force of which Argument is plainly this: If there be no Resurrection of the Dead, then is that Doctrine which the Apostle preached concerning it, erroneous and false, then the *Resurrection of Christ*, which is the Proof of that Doctrine, must likewise be false: If therefore the *Resurrection*

of *Christ* be true, as he had before proved by a Cloud of Witness-
 nesses, then the Apostles Doctrine, of which that Resurrection
 of his was the Evidence, must also be true; and if the Apostles
 Preaching, and the Promises of God made known by the Gos-
 pel be true, then shall the Dead certainly rise again. That is,
 as certain as the *Resurrection* of *Christ* is true; as certain as the
 Christian Revelation is credibly attested to be from God, so cer-
 tain is it, that there shall be a *Resurrection* of the *Dead*. The
Resurrection of *Christ* is such an Earnest and Pledge of our Re-
 surrection, as not only demonstrates the *Possibility* of the Thing,
 but gives Assurance also of the *Certainty* of it: For, that the
 same Power that raised up him, *can* also raise up us, is evident;
 and that it *will* do so, we are assured by *his* Promise who raised
 up *Christ* to that very End, that he might give us Assurance, that
 he would *also* raise up us. But here some Men will say, how
 are the Dead raised up, and with what Body do they come?
 The Apostle's Solution to this Question may be comprized in
 these two Particulars, 1st, That in the whole, the same Body
 which died shall be raised again. 2dly, That yet it will rise
 with very great Alterations. 1st, That in the whole, the same
 Body which died shall be raised again, appears in general from
 the Apostle's using the Similitude of Corn: *For as Corn groweth*
not indifferently out of any Ground, but there must be Seed sown out of
which it may spring, and therefore every Sort of Grain produceth
Corn of its own Likeness and peculiar Form: So at the Resurrection,
 the Bodies of them that arise shall not be formed indifferently
 out of any Matter, but the Bodies that die, those mortal and
 corruptible Bodies, shall be, in a figurative Sense, as it were, the
 Seed and material Principle of those immortal and incorruptible
 ones, into which we shall then be quickened. Indeed, whether
 in Equity, and in order to a just Retribution, it be absolutely ne-
 cessary in the Nature of Things, that the same Body should be
 raised again, we cannot certainly tell; because we know
 not distinctly how far the same Body is necessary to consti-
 tute the same Person. But tho' it cannot be proved, that
 God is absolutely obliged to raise the same Body which died,
 yet that in Fact he will do so, the Expressions of Scrip-
 ture concerning this Matter sufficiently intimate, when the
 Apostle assures us, *that the Body shall rise again, and that he that*
raised

raised up Christ from the Dead shall also quicken our mortal Bodies; that, this same Body which is now mortal and corruptible, shall then put on Immortality and Incorruption. To which Purpose it is confirmed in Scripture, that the Sea shall give up the Dead that are in it, and Death and the Grave deliver up the Dead that are in them, and they that sleep in the Dust of the Earth shall hear the Voice of Christ and rise: And indeed, having one Example of it in the Resurrection of Christ, it appears with clearer Evidence to our Understanding. Nevertheless, tho' in the Whole the same Body shall be raised, yet it shall rise with very great Alterations: What these shall be the Apostle tells us, 1 Cor. xv. 42, 43. *It is sown in Corruption, it is raised in Incorruption; it is sown in Weakness, it is raised in Power; it is sown in Dishonour, it is raised in Glory; it is sown a natural Body, it is raised a spiritual Body.* This might be largely illustrated and improved, more especially to the Joy and Consolation of the Righteous, who will then rise to their immortal Glory, therefore the Apostle Peter thus exults, *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant Mercy has begotten us again unto a lively Hope by the Resurrection of Jesus Christ from the Dead.* 1 Peter i. 3. In like Manner, St. Paul expresses himself 1 Cor. xv. *Thanks be to God who giveth us the Victory thro' our Lord Jesus Christ.*

VII. By the Gospel of Jesus Christ the Doctrine of a future State of Existence, and the true and important End of Mens being raised to Life again, even to Judgment, and for receiving a just Retribution according to their Works, became more clearly revealed. A Doctrine no less founded in Equity, than affording the highest Motive to Religion both from the Certainty, the Extent, and Impartiality of that awful Tribunal, whereof Jesus Christ is appointed the Judge; and whose Resurrection the Apostle considers as an Evidence thereof. *Him God raised up the third Day, — and commanded us — to testify, that 'tis he which was ordained of God to be the Judge of Quick and Dead.* Acts x. 40, 42. And Chap. xvii. 31. *God hath appointed a Day, in which he will judge the World in Righteousness, by that Man whom he hath appointed; whereof he hath given Assurance unto all Men, in that he has raised him from the Dead.*

VIII. By the glorious Gospel of Jesus Christ's Life and Immortality are brought to Light, as thereby it is more fully declared

clared what will be the different State of the Righteous and the Wicked; that the Righteous will be rewarded with immortal Joy and Felicity, an Happiness of the most exalted and spiritual Nature, where their Minds will be continually improving and advancing to Perfection, and where their Knowledge and Happiness, in the Presence and Favour of God, will be infinite and eternal, from which Happiness the Wicked will be excluded.

IX. Another Doctrine of the *New Testament* is, that the Dead in Christ shall rise first. *1 Thess. iv. 16.* If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Hence the Apostle infers the Privilege and Happiness of those who shall have Part in the first Resurrection, over whom the second Death shall have no Power. *Rev. xx. 6.* And *Rev. vii. 15.* They shall be before the Throne of God, and shall serve him Day and Night in his Temple, and he that sitteth on the Throne shall dwell among them; they shall hunger no more, neither shall they thirst any more; and God shall wipe away all Tears from their Eyes.

X. As the Doctrines of a future State are thus brought to Light by the Gospel, which was confirmed, as before mentioned, by our Lord's Resurrection and Ascension; so the *New Testament* points out the Nature, and shews the Necessity of Faith and Regeneration to our final Happiness. These important Doctrines are clearly represented in many plain and express Forms, and by Variety of very apt and significant Similitudes. Thus Christians are required to exercise Faith in *Jesus Christ*, as the Son of God, and the Saviour of the World.

If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart that God hath raised him from the Dead, thou shalt be saved. *Rom. x. 9.* From whence we may infer, that in the first Ages of Christianity especially, the receiving and owning a Religion, against the united Force of Prepossession, Corruption, and worldly Interest; a Religion, condemned by public Authority, and every-where despised and persecuted; a Religion that restrained all criminal Excesses, and required sublime Refinement and Purity of Heart, was so singular a Proof of Sincerity, such an Instance of moral Rectitude, as was very properly distinguished by special Marks of divine Approbation; and finally, that the Faith which justifieth could, in the Nature of

Things, be such only which the Searcher of all Hearts knew to be sincere, accompanied with a Resolution to amend former Errors, and to practise Virtue and Piety; and therefore accepted by the Wisdom and condescending Goodness of God for the Remission of Sins that were past; but then it is to be remembered, that it is for those only; and that, in order to our being justified at last before the awful Tribunal of God, Faith must produce an uniform Course of Obedience before God, or good Dispositions, sincere Desires, and Endeavours so to do. A justifying Faith must have its natural Influence, and shew itself to be a lively and efficacious Principle, by regulating every evil Disposition, and exciting to a constant Course of good Works. Hence it is, that St. *John* hath represented the Faith of a Christian as untainted by the Pollutions of the World, and superior to all the Snares and Temptations of it. *This, says he, is the Victory that overcometh the World, even our Faith.* 1 *John* v. 4. And St. *Paul* has described the Substance of true Christianity thus; *Faith working by Love.* *Gal.* v. 6. Which he expresses in the parallel Texts by other Terms; *by the New Creature*, or an intire Conversion from Vice and Impurity to Holiness and Rectitude of Life: As if the moral Constitution of the Man was quite modelled and formed a-new; *and by keeping the Commandments of God.* 1 *Cor.* vii. 17. The same Apostle draws a Similitude from the Resurrection of *Christ*, and from the Form of *Baptism*, to shew the Nature, and enforce the Necessity of Sanctification. *Rom.* vi. 4. *We are buried with him by Baptism into Death: That, like as Christ was raised up from the Dead by the Glory of the Father; even so we also should walk in Newness of Life.* Ver. 5. *For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.* The Meaning of the Apostle is plainly this; that the Death and Resurrection of *Christ*, into which we are baptized, and whereof Baptism is an Emblem, ought to be a perpetual Obligation upon us to rise from the Death of Sin unto the spiritual Life of Righteousness. *Col.* ii. 3. And iii. 1. *Buried with him in Baptism, wherein also ye are risen with him; if ye then be risen with Christ, seek those Things that are above.* Thus St. *Paul* sufficiently shews what he means by *Justification by Faith.* *Rom.* iii. 28. For what is the plain Import of the fore-cited Passages, but that, notwithstanding

standing we are to believe on him whom God hath sanctified, and sent into the World for the Salvation of Mankind, Faith must have this Effect, in order to our final Absolution by the supreme Judge, to produce Love and Piety towards God, and Justice and Beneficence to our Fellow-Creatures? What is it but declaring with St. James, that we *must shew our Faith by our Works*; and that, as the Body without the Spirit is dead; so Faith without Works is dead also. This indeed is consistent with St. Peter's Assertion, *Acts* iii. 26. God, having raised up his Son Jesus Christ, sent him to bless you, by turning every one of you from his Iniquities. And *Acts* xv. 9. that the natural Tendency of the Gospel was to purify their Hearts by Faith. And, indeed, this is the Language of our Saviour, recorded in the Evangelists; the Doctrines he taught drive at the greatest Purity, and are delivered with the greatest Perspicuity imaginable. *Spiritual Adoration, Purity and Integrity of Heart, and Unblameableness of Life and Conversation* are Principles frequently inculcated by Christ himself, explained in numerous Instances of particular Duties, both in our Saviour's excellent Sermon on the Mount, and throughout the Whole of his public Ministration; and which were enforced by many gracious and beneficent Promises for the Encouragement of his Followers. And because of the Imbecility, or Weakness of human Nature to perform the whole Will of God, or to act with that Rectitude of Manners which the Gospel points out and recommends, the Gospel assures us, that our involuntary and unallowed Imperfections will be forgiven, and that our sincere Endeavours to do the Will of God will be accepted. And,

XI. Another encouraging Doctrine of the Christian Revelation is the Promise of the divine Aid, or the Assistance of the Holy Spirit, to encrease our Knowledge and Virtue; That the all-powerful, all-wise, and most gracious Being, maintains a Communication with the human Mind, and in a Way of calm Illumination, suited to its original Faculties, assists it in the Reformation of evil Habits; supports it under critical Emergencies; and co-operating with its own Endeavours, establishes good Resolutions, and facilitates its Progress in Virtue. And tho' the Manner how the Holy Spirit operates on the human Mind is inscrutable to us; yet that it does assist us is not only

consistent with the universal Principles of Reason, and the most worthy and sublime Ideas we can form of God, but with the *New Testament* in general our Lord in particular assures us of this Truth; and as it was promised to the Apostles and first Ministers of the Gospel in an extraordinary Manner, to enable them to engage in the most important Undertakings, and comfort and support them under their greatest Difficulties; so his Disciples, in general, have the Promise of all necessary Aid for *their* Encouragement to Diligence and Perseverance in their Duty; and they are directed to pray, and hope for it, as *Christ* taught us to judge of our divine Regeneration by the Effects. If this be a right Rule of Judgment, the Effects intended must be of such a Kind, as will, probably at least, indicate their Cause; and what can this be, but the Exercise of all religious and moral Virtues? Or, what St. *Paul* styles the *Fruit of the Spirit*, viz. Goodness, Righteousness, and Truth?

C H A P. VIII.

Of the preceptive Part of the Christian Religion.

THE Precepts of the Christian Religion are usually distinguished by moral and positive. Moral Precepts, or Duties for the Conduct of human Life, are such as are founded in the Reason, Nature, and Relation of Things, intrinsically and immutably Good. These are called *natural Religion*, as they are founded in Nature; and are adapted to enoble the Faculties, and advance the Dignity of human Nature. As to the positive Injunctions of the Gospel, these are wisely adapted to the Christian Dispensation, and have also a peculiar Aptitude to promote Purity of Heart and Life. In one View, all the Precepts of the Gospel must be acknowledged worthy of God, and suited to recover Man to Virtue and Happiness. And this will be illustrated by enumerating some of the Principles of moral Virtue, frequently inculcated throughout the *New Testament*, and explained in numerous Instances of particular Duties.

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The Essence of all Religion is declared by our Saviour to be Love, which he himself extended both to God and Man; and teaches us, that *thereupon depends both the Law and the Prophets*. Intensively towards God, our Love must be superlative, That we should love God above all, who is the most excellent and amiable of all Beings; that we should fear to offend him; that in all Things we should cheerfully submit to his Will, as convinced of his perfect Goodness, Wisdom, and Power; that we should imitate his Holiness, or endeavour to be perfect as he is perfect, and careful to obey his Commands, which are all holy, just, and good; that we should worship him, who is a pure Spirit, *in Spirit and in Truth*, with pure and upright Minds, with unfeigned Repentance for our Sins, and sincere Resolutions of future Obedience; that we should acknowledge our Dependence upon God for the Continuance of our Beings, and for all our Mercies; that we should humbly confess our Sins before him, and implore his Pardon for all we have done amiss; that we should pray to him to preserve us from every real Evil, and to confer on us what may be for our real Good; that we should pray to him not only for ourselves, but also for the Rest of Mankind; that we should celebrate his amiable Perfections, and praise him for his Goodness to Others.

That we should love our Neighbour as ourselves, or (which is the same Thing) do unto others whatever we could reasonably desire that others, in like Circumstances, should do unto us; that we should practise Truth, Justice, Charity, and Beneficence in our Conversation, and Dealings with Men; thereby promoting the Good of Society, and adorning the Doctrine of God, our Saviour, in all Things; that we should not follow the Example either of the Great, or the Many to do Evil; but make our good Works shine before others, to provoke them to Emulation, and to promote the same laudable Virtues in them; that we should not do Injury to any, nor indulge our angry Passions; but, that, if we have at any Time injured another, we should seek Peace and Reconciliation; that, if others offend or injure us, we should behave with great Meekness, and bear Injuries with Patience, being ready to bear with, and forgive our Fellow-Creatures, as we hope that God, through Christ, will accept our Repentance, and forgive us.* As

* See Dr. Clarke's Boyle's Lectures. p. 324.

As to *Self-Government*, we are taught, that the Things which defile a Man are not what he eats or drinks, but evil Thoughts, vain, profane, and wicked Words, and sinful Actions. These are Things that defile a Man. Christianity recommends to us moderate Affections, with Respect to the Things of this World, and to *seek first the Kingdom of God and his Righteousness*; and to look upon all other Things as *Accessories*, which God will not fail to grant us, as far as he sees them proper for us. We are, therefore, with an humble, penitent, and contented Mind, to confide in the Providence of God, who over-sees, and directs all Things. It inculcates the Duties of Sobriety, Industry, Temperance, and Chastity, which are so conducive to the Welfare of our Bodies and Peace of Minds. And besides the Decorum which we are to maintain in our outward Behaviour, we are to keep our Hearts with all Watchfulness, as by the Thoughts, Desires, and Intents of our Hearts, the Nature of our Actions are denominated (in a great Measure) good or evil. *Blessed are the pure in Heart.*

These are the high Improvements of moral Virtue; such as are the Duty, the Character, the Ornament, and Dignity of a Christian.

But besides the Moral Duties, which are of eternal, unchangeable Obligation, the positive Ordinances of the Christian Religion were instituted as Means and Assistances, to preserve Men stedfast in the Principles of the Christian Faith, and in the Practice of those moral Duties which are unquestionably *the weightier Matters of the Law*; these positive Institutions are *Baptism* and the *Lord's Supper*.

By *Baptism* we voluntarily, and in the most solemn Manner, make a Profession of the Christian Religion; and, as it is done freely, and from Choice, we necessarily oblige ourselves by this Action to imitate the Life of *Christ*, and govern our Temper and Behaviour by the Rules he has prescribed, *i. e.* to copy his Example. *Baptism* is the Ceremony of Initiation into the Christian Religion, in itself the most natural and significant that can be, and expressive of those very Obligations which we bring ourselves under by submitting to it. This is strongly represented by *St. Paul, Rom. vi. 4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his Death?*

There

Therefore we are buried with him by Baptism into Death; that like as Christ was raised from the Dead by the Glory of the Father; even so we also should walk in Newness of Life. The Intent of which Argument is plainly this, that, when those of riper Years descended into Water, and arose out of it again, which was the antient and most significant Manner of Baptism; they made public Profession; that, as they hoped for Pardon of their past Sins, through Christ, so they would dye to Sin, and rise to Newness of Life.*

The other positive Institution was the *Lord's Supper*, which was eating Bread, and drinking Wine, in Commemoration of *Jesus Christ*.

In general, as we perform this Service in Honour of *Christ*, we thereby, as well as by Baptism, solemnly profess our Belief of his Religion, and consequently, engage to make it the Rule of our Behaviour: — But to mention some of its peculiar Advantages. Frequently commemorating the Death of *Christ* as a Sacrifice for Sin must maintain in us a constant, firm Belief of that first Principle of natural Religion, that God is ready to forgive all sincere Penitents, and a Rewarder of them that diligently seek him; and at the same Time as it sets before us our Demerit, it must impress a strong, and lively Sense of the Goodness of God in freely pardoning our Offences, and rewarding so abundantly our sincere, tho' imperfect Virtue. — And the Sense of our own Sinfulness naturally begets Humility, and Contrition of Soul, and Resolution of more uniform Obedience for the future. — Again,

If we consider our partaking of this Ordinance as a *Communion*, the Cup of Blessing, which we bless as the Communion of the Blood of *Christ*, and the Bread, which we break as the Communion of the Body of *Christ*, by which we acknowledge all sincere Christians Members together with ourselves of the same spiritual Body or Society, entituled to the same Privileges, and having the same Hope of their Calling, that we, being many, are one Bread and one Body; because we are all Partakers of that one Bread. This has a natural Tendency to beget Harmony and Concord.

INDEED

* Dr. Samuel Clarke's Sermons, Vol. IX. p. 259. Bishop Hoadley's Plain Account, p. 150.

INDEED, commemorating the Life and Death of *Christ* in all its Circumstances, and in all his Offices will naturally suggest the greatest and most generous Sentiments, and afford Motives to the most extensive Benevolence, that Mankind can possibly practise; for besides what has been already hinted, if we consider, that God gave his Son to die for us; that God sent him to be a Propitiation for the Sins of the whole World; as it gives an extensive Idea of divine Compassion and Benevolence it must likewise raise in our Minds Sentiments of Tenderness, Humanity, and Friendship to our Fellow-Creatures. This Institution hath therefore a peculiar Aptitude to excite and maintain the most amicable and useful Dispositions; and consequently, for God to appoint a plain, significant Rite, on Purpose to oblige us to enter frequently upon such Reflections as are of the utmost moral Use, is apparently worthy a Being of the most perfect and universal Goodness.* To this we may very fitly subjoin the Life, Character, and Example of our Lord, whereby all these Duties are illustrated.

CH A P. IX.

Of the Life, Character, and Example of Christ.

THE Life of *Jesus Christ* may be very fitly considered in an historical and exemplary View. The historical Part may be very proper to illustrate many Passages in Scripture relative to him; and this we shall extract from the Writings of the great *Sir Isaac Newton*, as probably the most authentic. He says,†

The 15th Year of *Tiberius* began Aug. 28, in the Year of the *Julian Period*, 4727. So soon as the Winter was over, and the Weather became warm enough, we may reckon that *John* began to baptize; and that before the next Winter, his Fame went abroad,

* The worshipping God, through a Mediator, being sometimes considered as another positive Institution of the Christian Religion, we shall omit it in this Place, having taken Notice of it in the Doctrinal Part, both as a Duty and Privilege, confirmed by the *Resurrection of Christ*.

† *Sir Isaac Newton's* Observations on Prophecies, 4to. p. 147 — 168.

abroad, as the *Evangelist* mentions, into all *Judea*; and all the People came to his Baptism. And *Jesus* also came, and was baptized of *John*, being then about 30 Years of Age, (and then he entered on his Ministry); whence arose the first Passover above-mentioned. This Baptism, *John* ii. 13. was administered in the 16th Year of *Tiberius*. After this Feast, *Jesus* came into the Land of *Judea*, and staid there, with some of his Disciples, baptizing, whilst *John* was baptizing in *Enon*, *John* iii. 22. But when he heard that *John* was cast into Prison, he departed into *Galilee*, *Matt.* iii. 12. being afraid, because the *Pharisees* had heard that *Jesus* had made, and baptized more Disciples than *John*, tho' *Jesus* baptized not, but his Disciples. *John* iv. 1. And in his Journey, he passed thro' *Samaritania* four Months before the Harvest. *John* iv. 35. That is, about the Time of the Winter Solstice. For, their Harvest was between *Easter* and *Whitsunday*, and began about a Month after the Vernal Equinox. Say not ye, saith he; there are yet four Months, and then cometh Harvest: Behold! I say unto you; lift up your Eyes and look on the Fields; for they are white already to Harvest. Meaning, that the People in the Fields were ready for the Gospel. — *John*, therefore, was imprisoned about November, in the 17th Year of *Tiberius*. And *Christ*, thereupon, went from *Judea* to *Cana* of *Galilee*, in *December*, and was received there of the *Galileans*, who had seen all he did at *Jerusalem*, at the Passover. And when a Nobleman of *Capernaum*, heard he was returned into *Galilee*, he went to him, and desired him to come, and cure his Son; he went not thither directly, but only said; Go thy Way, thy Son liveth: And the Nobleman returned, and found it so, and believed, he and his House. *John* iv. This is the Beginning of his Miracles in *Galilee*; and thus far *John* is full and distinct in relating the Actions of his first Year, omitted by the other *Evangelists*. The Rest of his History, from this Time, is related more fully by the other *Evangelists* than by *John*; for what they relate he omits.

From this Time, *Jesus* taught in the Synagogues of *Galilee* on the Sabbath-Days, being glorified of all: And coming to his own City *Nazareth*, and preaching in their Synagogue, they were offended, and thrust him out of the City, and led him to the Brow of the Hill on which the City was built, in order to

cast him down headlong from thence; but he, passing imperceptibly thro' the Midst of them, went his Way, and came and dwelt at *Capernaum*. *Luke iv.* And by this Time we may reckon the second Passover was either past, or at Hand. All this Time *Matthew* passeth over in a few Words, and here begins to relate the Preaching and Miracles of *Christ*; his chusing *Peter* and *Andrew*, *James* and *John*, to be his Disciples; and assures us, that his Fame went thro' all *Syria*; that they brought unto him all sick People; and that there followed him a great Multitude of People from *Galilee*, and from *Decapolis*, and from *Jerusalem*, and from *Judea*, and from beyond *Jordan*. All this was done before the Sermon on the Mount; and therefore we may certainly reckon, that the second Passover was past before the Preaching of that Sermon. The Multitudes that followed him from *Jerusalem* and *Judea* shew, that he had been lately there at the Feast. The Sermon on the Mount was made when great Multitudes came to him from all Places, and followed him into the open Fields, which is an Argument of the Summer-season: And in this Sermon, he pointed at the Lillies of the Field, then in Flower. Consider, saith he to his Auditory, *the Lillies of the Field, how they grow!* &c. and by Consequence, the Month of *March*, with the Passover, was past.

Let us see, therefore, how the Rest of the Feasts followed in Order, in *St. Matthew's Gospel*; for he was an Eye-Witness of what he relates, and so tells Things in due Order of Time, which *Mark* and *Luke* do not.

Some Time after the Sermon on the Mount, when the Time came that he should be received, that is, when the Time of a Feast came, wherein he should be received by the *Jews*, he set his Face to go to *Jerusalem*; and as he went with his Disciples in the Way, when the *Samaritans*, in his Passage thro' *Samaria*, had denied him Lodgings, a certain *Scribe* said unto him *Master, I will follow thee whithersoever thou goest*; *Jesus* said unto him, *the Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.* *Matt. viii. 19.*

Now this Feast, says the before-mentioned Author, I take to be the Feast of *Tabernacles*; because soon after, I find *Christ* and his Apostles on the Sea of *Tiberias*, in so great a Storm, that

the Ship was in Danger of sinking, 'till *Christ* rebuked the Winds. *Matt.* viii. 2, 3.

After this, *Christ* performs many Miracles in all the Cities and Villages of *Galilee*, preaching the Gospel of the Kingdom, and healing every Sickness, and every Disease. *Matt.* ix. He then sent forth the Twelve to do the like. *Matt.* x. And at Length, when he had received a Message from *John*, and answered it, he said to the Multitude; *From the Days of John the Baptist until now the Kingdom of Heaven suffereth Violence*; and he upbraided the Cities of *Chorazim*, *Bethsaida*, and *Capernaum*, wherein most of his mighty Works were done; because they repented not. Which Passages shew, that from the Imprisonment of *John* till now, there had been a considerable Length of Time: The Winter was now past, and the next Passover was at Hand; for immediately after this, in *Matt.* xii. he subjoins; *Jesus went on the Sabbath-day through the Corn-fields, and his Disciples plucked the Ears of Corn.* The Corn, therefore, was not only in the Ear, but ripe; and consequently, the Passover, in which the first Fruits were always offered before the Harvest, was now come, or past. *Luke* calls this the second Prime Sabbath; that is, the second of the two great Feasts of Passover.

In one of the Sabbaths following, he went into a Synagogue, and healed a Man with a withered Hand; afterwards, when the Pharisees took Council to destroy him, he withdrew himself from them; and of the Multitude who followed him, he healed them, and commanded them not to make him known. *Matt.* xii. 4. Afterwards, being in a Ship, and the Multitude standing on the Shore, he spake to them three Parables together, taken from the Seeds-men sowing. *Matt.* xiii. By which we may know it was now Seed-time. And by Consequence, the Feast of Tabernacles was past. After this, he went into his own Country, and taught in their Synagogue; but did not many mighty Works there, because of their Unbelief. Then the Twelve, having been abroad a Year, returned, and told *Jesus* all that they had done. About the same Time, *Herod* beheaded *John* in the Prison, and his Disciples came, and told *Jesus*. And when *Jesus* heard it, he took the Twelve, and departed thence privately, by Ship, into a desert Place, belonging to *Bethsaida*: And the People, when they knew it, followed him on Foot out of the Cities, the

Winter being now past; and he healed their Sick, and in the Desert fed 5000 Men with five Loaves and two Fishes. *Matt.* xiv. At his doing this Miracle, the Passover of the *Jews* was nigh, *John* vi. 4. But *Jesus* went not up to this Feast, but after these Things passed into *Galilee*; because the *Jews*, at the Passover before, had taken Council to destroy him, and still sought to kill him, *John* vii. 1. Henceforward, therefore, he is found, first in the Coast of *Tyre* and *Sidon*, and then by the Sea of *Galilee*; afterwards, in the Coast of *Cæsarea*, *Philippi*, and lastly, at *Capernaum*. *Matt.* xv, xvi, &c.

Afterwards, when the Feast of *Tabernacles* was at Hand, his Brethren upbraided him for walking secretly, and urged him to go up to the Feast; but he went not 'till they were gone, and then went up privately. *John* vii. 2. And when the *Jews* sought to stone him, he escaped. *John* viii. 59. After this, he was at the Feast of *Dedication*, in *Winter*, *John* x. 22. and when they sought again to take him, he fled beyond *Jordan*, *John* x. 39, 40. where he staid to the Death of *Lazarus*, and then came to *Bethany*, near *Jerusalem*, and raised him. *John* xi. 7,—18. Whereupon, the *Jews* took Council from that Time to kill him; and therefore he walked no more openly among the *Jews*, but went thence into a Country near to the Wilderness, into a City called *Ephraim*, and there continued, with his Disciples, 'till the last Passover, in which the *Jews* put him to Death. *John* xi.

Thus have we, in the Gospels of *St. Matthew* and *John* compared together, the History of *Christ's* Actions, in continual Order, during five Passovers. *John* is more distinct in the Beginning and End; *Matthew* in the Middle: What either omits the other supplies. The first Passover was between the Baptism of *Christ*, and the Imprisonment of *John*. The second, within four Months after the Imprisonment of *John*, and *Christ's* beginning to preach in *Galilee*; and therefore it was either that Feast in which *Jesus* went up, when the Scribe desired to follow him, or the Feast before it. The third, was the next Feast after it, when the Corn was eared, and ripe; the fourth was that which was nigh at Hand, when *Christ* wrought the Miracle of the five Loaves; and the fifth was that in which *Christ* was betrayed, apprehended, and crucified.

Now,

Now, since the first Summer of *John's* baptizing fell in the 15th Year of the Emperor *Tiberius*, and by Consequence, the first of these five Passovers in the 16th Year, the last of them, in which *Jesus* suffered, will fall in the 20th Year of the said Emperor, and by Consequence, in the Consulship of *Fabius* and *Vitellius*, in the 79th *Julian* Year, and in the 34th Year of *Christ*, which was the Sabbatical Year of the *Jews*. Our ingenious Author evinces this by many other learned Arguments, and concludes with saying; "This is the only Year to which all the Characters of the Passion agree, which, he says, was on the 14th Day of the Month *Nisan*, the great Feast of the *Passover*, on *Saturday*, the 15th Day of *Nisan*, and the *Resurrection*, on the Day following."

Another Thing, very remarkable in the History of our Saviour's Life was, that Peculiarity, and Sublimity of Stile in which he delivered his Discourses with Majesty, tho' with Familiarity; uniting Dignity with Condescension. His Discourses consist chiefly in teaching his Disciples the sublimest Truths, by spiritualizing on the most common Occurrences; which, besides its being level to the lowest Apprehensions, and admirably adapted to steal into the most inattentive Heart, is accompanied with this very singular Advantage, that it turns even the Sphere of Business into a School of Instruction; so that it may be said, that, by Virtue of the amiable Method in which our Lord conveyed his Doctrines, as well as that powerful Energy which attended them, *never Man spake like this Man*. Here the fore-mentioned excellent Author takes Notice, that, on Occasion of the approaching Harvest, he reminds his Disciples of a more important Harvest; *John* iv. 35. *Matt.* xiii. 39. when immortal Beings shall be reaped from the Grave, and be gathered in from all the Quarters of the Earth; when every human Creature shall sustain the Character of valuable Wheat, or despicable Tares, and be lodged in Mansions of everlasting Security, or cast out as unprofitable Servants. Seeing the Lillies of the Field, he admonishes them not to be solicitous about gay Clothing. *Matt.* vi. 28. In Allusion to the present Season of Fruits, he admonishes his Disciples about knowing Men by their Fruits. *Matt.* vii. 16. In the Time of the Passover, when Trees put forth their Leaves, he bids his Disciples learn a Parable by the Fig-tree.

tree. *Matt.* xxiv. 32. The same Day, alluding both to the Season of the Year and to his Passion, which was to be two Days after, he formed a Parable of the Time of Fruits approaching; and the murdering the Heir. *Matt.* xxi. 23. Alluding at the same Time to the Money-changers, whom he had newly driven out of the Temple, and to his Passion at Hand, he made a Parable of a Nobleman going into a far Country, (to receive a Kingdom and return), and delivering his Goods to his Servants; and at his Return, condemning the slothful Servant, because he put not his Money to the Exchangers. *Matt.* xxv. 14. Being near the Temple, where Sheep were kept in Fold for Sacrifice, he inculcates many useful, important Truths, under the Similitude of Sheep, Shepherd, and Sheepfold. *John* x. 1, 3. Being in the Mount of *Olives*, *Matt.* xxvi. 30. a Place so fertile, that it could not want Vines, he spake many Things, mystically, of the Husbandman, and of the Vine, and its Branches. *John* xv. Meeting a blind Man, he admonishes them of spiritual Blindness; at the Sight of little Children, he describes once and again the Character of the Children of God. In his Charge to Fishermen, when they had commenced Preachers, *Matt.* iv. 19, he exhorts them, conformably to their late Occupation, to use the same Assiduity and Care in winning Souls, as they were wont to exercise about catching Fish. Besides many other Instances of this Kind of useful Instruction.

Another Thing worthy our Notice is, the Wisdom and Candour with which our Lord answered many of the Questions proposed to him, as well at once to silence his Enemies, as to instruct his Friends. Thus, when the *Jews* maliciously accused him of casting out Devils by *Belzebub*, the Prince of the Devils, he shews the Absurdity of it, by the Similitude of a House, or Kingdom, divided against itself. *Matt.* xii. 26. When they asked him by what Authority he did those Things, he put this natural Question to them; the Baptism of *John*, whence is it? Of Heaven or of Men? *Matt.* xxi. 25. In like Manner, when the *Sadducees* interrogated him concerning the Woman who had been Wife to seven Brothers, whose she should be at the Resurrection? He convinces them of their Ignorance, according to their Belief concerning that Patriarch; in the *Resurrection*, saith he, *they neither marry, nor are given in Marriage.* *Matt.* xxii. And

And when they tempted him saying, *Is it lawful to give Tribute to Cæsar?* He bids them shew him a Piece of Money, and asks them, *whose Image and Supercription it bore?* They said *Cæsar's*: *Render therefore,* says he, *unto Cæsar the Things which are Cæsar's, and unto God the Things which are God's.* And when one put this Question; Which is the great Commandment in the Law? He answered and said unto him; *Thou shalt love the Lord thy God, with all thy Heart, with all thy Soul, and with all thy Mind; this is the first Commandment; and the second is like unto it; Thou shalt love thy Neighbour as thyself.*

Furthermore the Example of *Christ*, which Christianity calls upon us to imitate, is by far the most high and noble that ever was proposed to the World. It contains an Example of unspotted Innocence, of regular, uniform Virtue, affording more ample Instruction in it than any other, and is adapted to all Ranks and Stations in human Life. As it was sublime and progressive, so it was the more friendly, condescending, and attractive; peculiarly adapted to make an Impression on our Minds, being that of the Author of our Religion, of our compassionate Saviour, the Benefactor and Friend of Mankind. This we shall illustrate in some of the more important Instances.

1st. His Piety and Devotion, were indeed sublime and fervent. His frequent, occasional Addresses to the Deity in Prayer and Praise, as well as by his more uncommon and intense Devotion, gives us the fullest Proof that his Reverence, and absolute Submission to the divine Will was habitual; that he cultivated the most raised and honourable Apprehensions of God; of his underived, and independent Glory; of his supreme Dominion and Authority; and of his own constant Dependance on him. He always paid that free, and rational Obedience, that expressed a Delight to do the Will of God, and still preserved an invincible Temper of Resignation, even under the greatest Trials, in the Prospect of undeserved Scorn and Indignity, and of the Shame, Tortures, and Horrors of a violent, ignominious Death. *O! my Father,* says he, *if it be possible, let this Cup pass from me, nevertheless not as I will, but as thou wilt.* Matt. xxvi. 39. Animated by these Principles of Duty to God, while he conversed among Men, we find, that he was not only constant at all fit Seasons in Meditation and private Prayer, but regularly

regularly and seriously attended the solemn Offices of public Devotion; and particularly acknowledged the divine Authority, by an Obedience to positive Institutions, as well as by a strict Observation of those Laws which are unchangeable and moral. 'Twas on this Principle he submitted himself to *John's* Baptism; and when *John* made a Scruple of performing the Office of Baptism for one of such superior Character, he would not be diverted from discharging an Obligation, which he thought indispensibly incumbent on him; for thus, says he, it becometh us to fulfil ALL Righteousness. *Matt. iii. 15.*

From the Consideration of our Saviour's Piety, we are naturally led to contemplate on his Benevolence. This is the Virtue that above any other constitutes Loveliness of Character, and is withal the inseparable Companion of true Greatness of Mind; and with respect to which, the Example of *Christ* deserves a particular Attention. It may be serviceable for our Direction as to the excellent Nature, the great Importance, and immutable Necessity of it. It must likewise tend to excite kind, and friendly Sentiments of, and Affections for Mankind; and to inspire a disinterested, and diffusive Goodness. His Discourses and his Example shew us, that the external Observances, and Duties of Piety are not to interfere with, or at all justify the Neglect of the necessary Offices of Humanity to our Fellow-creatures.

And if we review the Particulars of our Saviour's Benevolence, we shall find it to be, in all Respects, noble and divine. To bless Mankind was the sole End of his Coming into the World, and to do good was the constant Employment, and principal Business of his Life; his very Retirements, his Meditations and Prayers, were in a great Measure devoted to the most substantial Happiness of Mankind. But his public Converse with the World was almost one intire Scene of kind, and useful Offices. He recovered Speech to the Dumb; Sight to the Blind, the calm and regular Exercise of Reason to the Distempered in Mind; he relieved the Sorrows of tender Parents, and affectionate Relatives, by miraculously raising their Children and Friends from the Dead. In short, he was friendly to all Objects that presented themselves, and scattered the Blessings of Health and Peace all around him. — But great and God-

like

As this may appear, the Benevolence of *Christ* had a far nobler Aim, and took a more extended Scope. His chief View was to instruct the Ignorant, reform the Vicious, establish Truth, and promote universal Virtue and Rectitude of Life; and consequently, to advance the supreme Honour, and endless Felicity of reasonable Beings. For this he underwent innumerable Fatigues; with a View to this, he directed all his Studies, and was careless of Reproach and Danger. And at last, more effectually to accomplish this high and grand Design, he freely, and with heroic Greatness of Mind, submitted himself to Death, even to the Death of the Cross.

And as the most benevolent Hearts have been often distinguished by the strongest Sense of Compassion; so we find it in the Life of *Christ* lively and active. — There is indeed such an inward satisfaction, such a Consciousness of true Dignity attending it, as is not to be described. — From this Source springs the noblest of all our Pleasures. — Thus has the God of Nature wisely made that Uneasiness, which arises from Compassion, productive of inward Approbation and Joy to ourselves; that whilst it is in its Consequences so highly beneficial to our Fellow-creatures, we should not be tempted to resist that important Sense of Humanity, which is the Orphan's Hope, and the Refuge of the poor and Miserable.

Hitherto then the Example of our Saviour's Benevolence appears in all the Branches of it to be extremely natural, and built on Principles of Reason and Religion.

Another excellent Property of that Benevolence, which was so conspicuous in the Life of *Christ*, is, that it was calm, gentle, and forgiving. He could not be irritated, by any Provocations, nor a Desire of Revenge; nor be prevailed upon, by the most gross and undeserved Indignities, to attempt a Retaliation; he reserved an intire Command over his Passions, and ardently desired the Happiness of his Enemies and Persecutors; and, in general, aimed to conquer his Enemies by Meekness, Compassion and Generosity. *When he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.* 1 Pet. ii. 23. This Part of his Example is, for its Amiableness and Dignity, particularly recommended by the Apostle *Peter* to the strict Imitation of Christians; and with

great Reason, as it discovers such a Freedom and Greatness of Mind, such an established Virtue, as are never formed but in the most raised and God-like Characters.

If we turn our Thoughts to particular Instances, we shall find the Author of our holy Religion was a declared Enemy to Persecution, and to all Methods of Severity and Violence, though upon the most plausible and specious Pretences. When his Disciples proposed to call for Fire from Heaven to destroy the rude and ungrateful *Samaritans*, he rejected the Motion as absolutely repugnant to the Nature of his Religion, and to the Course of his meek and beneficent Life. *Luke ix. 55, 56.*

This Observation may be abundantly illustrated, and improved, by other Instances of his Life; — his healing the High Priest's Servant, whom one of his Disciples had wounded, when coming to apprehend him; and when, notwithstanding his exemplary Services to the World, he was branded with public Infamy, apprehended as a notorious Malefactor, and his Life was sacrificed to save that of a detestable Murderer: — When the Priest conspired to procure his Death, and when exposed to the Derision and Rage of the Multitude, and at last (to glut their insatiate Cruelty) to a Death, the most cruel and ignominious, he died gloriously, — praying for his Persecutors, urging the only Circumstance that could be thought of in Extenuation of their Guilt; *Father, forgive them; for they know not what they do.*

Humility and Condescension were also illustrious in our Saviour's Character. Tho' he was the Beginning of the Creation of God, and before his Incarnation possessed of inconceivable Glory and Dignity; yet he freely consented to the most stupendous Abasement, namely, that of assuming the human Nature; to a Life of Poverty, Affliction, and Disgrace, and to Death itself. This is represented, in the *New Testament*, as astonishing even to superior Spirits; the Subject of their humble Contemplation, and joyful Praise; and to Christians of every Degree and Character, it speaks this Language. Look not every one on his own Things; but every Man also on the Things of Others. Let this Mind be in you, which was also in *Christ Jesus*. — During the whole Time of his public Ministry, he was remarkable for a frank and obliging Humanity. He loved not only his Friends, but carried himself towards Strangers with an open and generous

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Familiarity; was easy of Access, and ready to communicate Instruction and Relief to every fit and worthy Object. He was of a modest, unassuming Temper, and shunned Grandeur and Ostentation. And when the People, infatuated by their carnal Notions of the temporal Reign of the *Messiah*, would have taken him by Force to make him a King, he withdrew himself.

To these excellent and useful Virtues was added, in the Life and Example of Christ, an unstained, inviolable Integrity; he was not rash and incautious; he did not court Dangers unnecessarily; and tho' guided by a just Discretion; yet he was steady and inflexible. In his Doctrine, he so far consulted the Prejudices of his Hearers, as to open and enlarge their Minds by Degrees. — He never flattered nor confirmed any in their Vices; but always opposed the Corrupt and Vicious, however dignified and distinguished: And at last, he bravely died, not only in order to maintain his own Integrity, and for the Cause of Truth and Virtue, but as a Propitiation for the Sins of the whole World. These are some of the conspicuous and shining Excellencies of our Saviour's Life, which might be illustrated by many other particular Instances; but we shall, at present, close this Chapter in the Language of St. John. *Every One that abideth in Christ, (whether more or less enlightned) ought himself also so to walk, even as he walked.* 1 John ii. 6.

CHAP. X.

An Historical Account of the Propagation and Success of the Gospel in the Apostolic Age, with the Characters and Dignity of the Apostolic Mission.

AFTER our Lord had finished the important Work for which he came into the World, and in Consequence of the supreme Approbation, ascended up into Glory, the Apostles began to execute the Powers intrusted to them. They presently began to fill up the Vacancy made by Judas the Traitor, by the Election of a new Apostle: *The Lot falling upon Matthias, he was numbered with the Eleven.* They being all endued with Power from on high, as our Lord had promised, and furnished

with miraculous Gifts, set themselves to preach in Places of the greatest Concourse, and in the Face of their greatest Enemies; and we find, that great Success attended their Ministry. By one Sermon of the Apostle *Peter*, were added to the Church, about three thousand Souls. *Acts* ii. 41. There was a Multitude of them that believed. *Acts* iv. 32. By the Hands of the Apostles were many Signs and Wonders wrought among the People. *Acts* v. 12. And Believers were the more added to the Lord, Multitudes both of Men and Women. Ver. 14. That nothing might interrupt them in this Employment, they instituted the Office of Deacons, who might attend the inferior Service of the Church, while the Apostles devoted themselves to what was more immediately necessary for the Good of Souls; by which prudent Course innumerable Converts were added to the Church.

A Persecution arising after *Stephen's* Martyrdom, the Church was scattered from *Jerusalem*. But this proved of Advantage in the Issue; Christianity being thus sooner spread up and down the neighbouring Countries. Notwithstanding the Rage of the Persecution, the Apostles remained for a while at *Jerusalem*; only now and then dispatching some of their Number to confirm the new Converts in other Places, and to propagate the Faith as the Necessities of the Church required. Thus they continued near twelve Years together, our Lord having commanded them not to depart from *Jerusalem*, and the Parts thereabouts, 'till twelve Years after his Ascension; as the antient Tradition mentioned by *Apollonius** and *Clemens Alexandrinus*† tells us. Then they thought it expedient to apply themselves to the full Execution of the Commission which *Christ* had given them, to go teach, and baptize all Nations; and having settled the general Affairs and Concerns of the Church, they betook themselves to the several Provinces of the *Gentile* World, preaching the Gospel to every Nation under Heaven. Thus their Sound went into all the Earth, and their Words unto the End of the World. A numberless Multitude of People, says *Eusebius*, § in all Cities and Countries, like Corn into a well-filled Granary, being brought, by the Grace of God, to attend the Sermons and Miracles of our Lord's Disciples, who had before been over-run with the Errors and Idolatry of

* *Apud Eusebium, in Hist. Eccl. lib. 5, cap. 18.*

† *Stromatum, lib. 6, p. 696. § Hist. Eccl. lib. 2, cap. 3.*

of their Ancestors, freely embraced and entertained the Knowledge and Service of the only true God, the great Creator of the World, whom they now worshiped according to the Rites and Rules of that Religion which our Saviour introduced into the World.

'Tis not easy, at this Time of Day, to write an exact History of the Apostolic Age. Had we the Writings of *Papias*, Bishop of *Hierapolis*, and Scholar to *St. John*, the Commentaries of *Hegeſippus*, *Clemens Alexandrinus's* Institutions, *Africanus's* Chronology, and other Writings of the Antients, the Relation might be more full: But, they are buried, in the Ruins of Time, with many other useful Books. *Dr. Cave*, among the Moderns, in his *Antiquitates Apostolicæ*, is allowed to give the best Accounts of the Apostles Travels; the Success of their Ministry; the Places and Countries to which they went; the Churches they planted; and their Acts and Martyrdoms; to whose Assistance we are obliged, for excepting against some, who have too plainly mixed their own Conjectures, and related some Things not to be depended on. There are no Authors now extant, who wrote a History of the Church in the Apostles Time; the first ecclesiastic Historian that now remains being *Eusebius*, who wrote in the fourth Century: And it appears agreeable to the Commission *Christ* gave his Apostles, *Matt. xxviii. 19.* and parallel Places, to believe, that they went and preached the Gospel to some other Countries besides those named in the *New Testament*. Nor can we account for the great Increase of Christianity, mentioned by unquestionable Authority of the second and third Centuries, unless this be allowed; even taking into our Consideration their extraordinary Gifts, and the wonderful divine Blessing that attended their unwearied Labours.

Our Lord was faithful in appointing Officers in his House; first Apostles: Their Name *Αποστολοι* imports their Mission, and answers to the *Hebrew Word Shiloh*, sent; *1 Kings xiv. 6.* *Ahijah was sent with heavy Tidings.* Thus, in the *New Testament*, *2 Cor. viii. 23.* *Απόστολοι ἐκκλησιῶν*, is rendered, in our Version, the *Messengers of the Churches*. As to the Apostolic Office, the Characters or Prerogatives thereof were these following.

First, they were immediately called by *Christ* their Lord and Master. *Paul* is designed an Apostle, not of *Men*, neither by Man, but by *Jesus Christ*. And we have the immediate Call of
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all the rest of them recorded more than once in the *New Testament*; *Mat. x. 1, 6. Mark iii. 14, 20. Luke vi. 13, 17. Acts i. 26.*

Secondly, They had infallible, divine Conduct in Preaching and Writing. The Spirit was promised to guide them into all Truth, *John xvi. 13.* Hence,

Thirdly, There was an Uniformity and Consistence in their Doctrines; these twelve Stars did all shine with the same Light, displaying the Dignity of their Mission, and the Importance of their Office, by the Excellency of those Doctrines which they propagated in the World.

Fourthly, They had all seen, and conversed with *Christ* in the Flesh. Thus the Apostle *John* speaks, *That which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life.* 1 *John i. 1.* The Apostle *Peter* says, *We are Eye-Witnesses of his Glory.* 2 *Peter i. 16.* And the Apostle *Paul* says, *Last of all, he was seen of me also.* 1 *Cor. xv. 8.*

Fifthly, Their Commission was universally to go preach the Gospel to every Creature. *Mark xvi. 15. To preach, and baptize all Nations. Matt. xxviii. 19. To preach Repentance and Remission of Sins in Christ's Name, among all Nations, beginning at Jerusalem.* *Luke xxiv. 47.* And therefore those Authors are mistaken, who make the Apostles Bishops of any particular Place; as *Peter*, Bishop of *Antioch* or *Rome*; *James*, Bishop of *Jerusalem*; *John*, Bishop of *Ephesus*, &c. For the Extent of Places to which the Apostles went, did not change their Rectoral Power and Jurisdiction over the whole Church. Their Authority reached all Churches, planted, or to be planted in their Time, and yet, as to their ordinary Power, they did neither claim, nor exercise Superiority over other Ministers, but counted them *Brethren, Partners, Fellow-Labourers*, and themselves *Fellow-Elders* with them.

Sixthly, Another Character of the Apostolic Dignity was a wonderful Gift of Miracles; *There appeared cloven Tongues as of Fire; — and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance. And there were dwelling at Jerusalem, Jews, devout Men, out of every Nation under Heaven; — and were confounded, because that every Man heard them speak in their own Language.* *Acts ii. 3,—6.*

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By the Hands of the Apostles were many Signs and Wonders wrought among the People. Acts v. 12. They made the Blind to see, the Lame to walk, cured the Sick, restored the Dead to Life, and dispossessed Devils. These were the credential Letters of the Holy Apostles, which demonstrated to all Men, that God was with them in an extraordinary Manner, that by them he might build his Church, and propagate his Kingdom over the World.

Seventhly, Another Character of their Dignity was the Efficacy that attended their Doctrines, *to turn Men from Darknes unto Light, and from the Power of Satan unto God.* They delivered the great Doctrines of their Master with an Authority suitable to their Importance, as the Words of God, and not of Men, and with that Energy, as implied they were in Earnest for the Success of it, that it might reach the Heart, kindle divine Love, and inspire, with the most pious and devout Affections, those who attended their Ministry.

Eighthly, The Apostles had a Power of making Laws and Rules, binding to the Church, being inspired and guided by the *Holy Spirit.* For that End, they declared Christians to be free from the Yoke of the Ceremonial Law; and plainly delivered what ought to be the Doctrine, Discipline, and Worship of the Christian Church in all Ages. They sometimes, when Circumstances rendered it expedient, came with the Rod, *striking Elimas with Blindness, Annanias and Saphira with Death;* at other Times, they came with Love, and in the Spirit of Meekness, beseeching, as Ambassadors for Christ, *that ye may be reconciled to God.*

Ninthly, Another Character of the Apostolic Dignity is, to write *Epistles* to Christian Churches, which were to be a Part of the Canon of the Scripture, and a standing Rule to the Churches in all Ages. *Paul* prefaces almost all his Epistles with his Apostolic Power; so do *Peter, James, Jude* and *John*, or with Words to the same Import.

The better to understand the Propagation and Success of the Gospel, we conceive it will be necessary to take a View of the LIVES and TRAVELS of the APOSTLES, and of some Transactions relative thereto.

C H A P. XI.

Of the LIVES and TRAVELS of the APOSTLES, for the Propagation of Christianity, and for establishing Christian Churches in the World.

NOtwithstanding it appears, that *Andrew*, the Brother of *Peter*, was the first of all the Apostles who was converted to the Christian Faith; yet we find, that *PETER* is the first named in the Catalogue, for Reasons which may hereafter appear. The particular Time of his Birth cannot now be ascertained; but some Writers mention it as highly probable, that he was 10 Years of Age when our Saviour was born, and, being circumcised, was named *Simon*. This Name was not abolished by *Christ*, but the Name of *Cephas* was added to it, which, in *Syriac*, the vulgar Language then of the *Jews*, signifies, a *Stone*, or *Rock*. Hence it was derived into the *Greek* Πέτρος, by us named *Peter*. The Apostle's Father's Name was *Jonah*, probably a Fisherman of *Bethsaida*. His Brother *Andrew*, being first converted, was said to be an Instrument of *Peter's* Conversion, *John* i. 40, 41. It is evident, from the *Acts of the Apostles*, that God honoured *Peter* to be an happy Instrument to convert Multitudes, both of *Jews* and *Gentiles*.

The Papists build a great deal upon *Peter's* being first named in the Lists of the Apostle's; and especially, that *Matthew* expresses it with a kind of Emphasis: but this Foundation will by no Means bear the Superstructure they rear upon it. The true Reason of *Peter's* being always named first seems to be, that he was made Choice of, by *Christ*, to be the first sent out, and employed to begin the Gospel Church. He did not only work the first Miracle after *Christ's* Ascension, *Acts* iii. 6. but also preached the first Sermon, and that with such Success as to convert Three Thousand to the Church, *Acts* ii. 14—42. whereas, before, the whole Number of Christians, Men and Women, amounted only to about 120, *Acts* i. 15. of which, the Apostles and the seventy Disciples made the greater Part. And this same Apostle received the first Commission to begin the *Gentile* Church by preaching to *Cornelius* and his Family, *Acts* x. No Wonder

Wonder then, if all the evangelical Writers place his Name in the Front of the List of the Apostles.

It has been asserted by a Multitude of popish Writers, that this Apostle *Peter* was Bishop of *Antioch* seven Years, and at *Rome* twenty-five Years: They tell us many romantic Stories of his Actions at *Rome*; of his Debate with *Simon Magus*, and Victory over him; of his appointing of his Successor, but whether *Linus*, or *Clement*, is not agreed; and of his Martyrdom, in the 13th Year of the Reign of *Nero*. But all these things seem to be false, and without Foundation; as appears, first, from the Silence of *St. Luke*, the inspired Writer of the *Acts of the Apostles*, who records many things concerning *Peter*, from the first to the sixteenth Chapter of that Book. He writes of his Journey to *Lydda*, *Joppa*, *Cæsarea*, *Jerusalem*, and *Antioch*; but not a Word of his going to *Rome* to found the papal Chair. He records the great Things which this Apostle had been honoured to do, as before observed, not only before *Paul's* Conversion, but after it, even to the Synod at *Jerusalem*. He relates *Paul's* Journey to *Rome*, and his meeting the Christians there; but not one Word of his meeting with *Peter*, the supposed Bishop of that Place.

Secondly, When the Apostle *Paul*, in the *Epistle to the Romans*, Chap. xvi. salutes the Christians, and his Fellow-labourers there, by their Names, he says not one Word of him. If it be said, that he had fled from the City because of *Claudius's* Persecution: This is without Foundation. Why should they make their first Bishop a Non-resident till the second Year of *Nero*, or fifty-eight Years after Christ, when, according to *Baronius*, this *Epistle to the Romans* was wrote? Besides, why does *Paul*, when commending the Faith of the *Romans*, speak nothing of the Founder of their Church? Add to this, that *Paul*, in all his Epistles, written from *Rome*, tho' he speaks of *Aristarchus*, *Markus*, *Luke*, *Demas*, and others, yet not one Word of *Peter* there. See *Col. Chap. iv. 2 Tim. iv. 16, 27.*

Thirdly, *Peter* himself speaks not one Word of what the Papists alledge: If he had founded the *Roman Church*, why does he no where mention it? Why does he, when writing to the dispersed *Jews*, no where assert his Prerogative? Why does he, when writing to the Elders, *1 Pet. v. 1.* say only, *I, who am also an Elder?* If he was absent from *Rome* so long, as our Ad-

versaries own, why does he never write to his Flock, to strengthen and increase their Faith?

Fourthly, The Story which the Papists alledge is inconsistent with the Sacred Chronology, or Account of these Times: For from the Time of Christ's Death, which was in the 18th Year of *Tiberius*, to the 13th Year of *Nero*, when *Peter* was crucified, are only 36 Years, viz. 5 in *Tiberius's* Reign, 4 in *Caligula's*, 14 in *Claudius's*, and 13 in *Nero's*. Now *Peter* did not go out of *Judea* till 12 Years after our Lord's Death; then he was cast into Prison by *Herod*, *Acts*, Chap. xii. which was the 4th Year of the Emperor *Claudius*, and the last of King *Agrippa*. Six Years after that, or the 18th after Christ's Crucifixion, we find him present at a Synod at *Jerusalem*: *Acts* xv. After this, according to our Adversaries, he was 7 Years at *Antioch*; so there remains only 11 Years in which he could possibly be at *Rome*, and indeed there is no solid Evidence of his having been there at all. For,

Fifthly, *Peter* being the Apostle of the Circumcision, *Gal.* ii. 7, 8. we have Reason to believe, that, when *Paul* was carried to *Rome*, he visited the *Jews* who were dispersed in *Greece*, *Thracia* the lesser, *Asia*, *Babylon*, and the *East*, and gained a great Harvest among them unto the Day of his Death. When therefore the Apostle, 1 *Pet.* v. 13. says, *the Church that is at Babylon salueth you*, he plainly writes of *Babylon* in the *East*, once the Head of the *Assyrian* Empire, where there was so great a Concourse of *Jews*. And if it be granted, that *Peter* had been at *Rome*, or had died, or suffered Martyrdom there, this is no Reason for asserting his Primacy or Episcopacy in that City, more than at *Joppa*, *Antioch*, or *Babylon*.

Those who desire to see this Question more fully examined may consult the Authors cited at the Foot of the Page.*

PAUL (the Apostle) was born at *Tarsus*, the Metropolis of *Cilicia*, a City rich and populous, privileged with the Immunities of *Rome*; *Acts* xxii. 25—28. He was of *Jewish* Parents of the Tribe of *Benjamin*, trained up in his younger Years in liberal Arts,

* Hist. Eccl. Lib. 2. Cap. 15. Lib. 3. Cap. 19. Spanhemii, F. F. Operum, Tom. 2. Col. 331.—388. Turretin, Theo. Elen. Vol. 3. Page 188, & seq.

Arts, and also in the Occupation of a Tent-maker: When he came to riper Years, he was sent to be educated at *Jerusalem*, under the Care of *Gamaliel*, of the Sect of the *Pharisees*, and became a zealous Persecutor of the Christians. But, by the Grace of God, as he himself declares, he was wonderfully converted, which some conceive was in the 2d Year of our Lord's Passion. But the learned *Spanhemius* inclines to fix it in the 8th Year from Christ's Death, the Third of the Reign of the Emperor *Claudius*. Then was he called to bear Christ's Name to the Gentiles, and Kings, and Children of *Israel*, *Acts* ix. 15. and was eminently successful in that Work. Being remarkably preserved from the Evil Designs which the *Jews* had against his Life, *Acts* ix. 23, — 25. he preaches at *Antioch* a whole Year. Here the Disciples were, as by divine Appointment, called CHRISTIANS; for the Word *Χριστιανισμός* in *Acts* xi. 26. imports so much. After this, he preached at *Salamis*, in the Isle of *Cyprus*, and in several Parts of the *Lesser Asia*, as at *Perga*, and *Antioch* in *Pisidia*, *Acts* xiii. where, because the *Jews* rejected the Offers of Grace, according to the Tenor of his Commission, he turned to the *Gentiles*. Soon after he preached at *Derbe* and *Lystra*, Cities of *Lycaonia*; *Acts* xiv. and in all those Places he had many Converts. After the Synod at *Jerusalem*, we find him preaching at *Thessalonica*, and at *Athens*, where he found an Altar to an unknown God, *Acts* xvii. 23. The Inscription, according to Dr. Cave from *Oecumenius*, was, *To the God of Asia, Europe, and Africa, to the unknown, and strange God.*

From hence St. Paul went to *Corinth*, where, by his Preaching, many were converted to the Christian Faith, and were baptized. *Acts* xviii. 8. Thence he sailed to *Ephesus*, a Place famous for Idolatry and Magic. Here the Gospel had such Effect as many believed, confessed their Sins, and were ashamed of their evil Deeds. *Many also who used curious Arts brought their Books together, and burnt them before all Men, and they counted the Price of them 50,000 Pieces of Silver.* *Acts* xix. 18. Hither it was that *Silas* and *Timotheus* came unto him, after whose Arrival, he seems to have written his first Epistle to the *Thessalonians*,† and having continued here a Year and six Months, preaching concerning the Kingdom of Christ, it had great Effect on many

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† Dr. Stanhope's Comment on the *Epistles* and *Gospel*. Vol. IV. p. 85.

of the *Corinthians*, particularly on the Ruler of the Synagogue and his Family, and on many others ; insomuch, that the Apostle rejoiced in Hopes of a plentiful Harvest.

Our Apostle, after this, resolved to go up to *Jerusalem*, and carry some charitable Collections.† Some *Jews*, who had come from *Asia*, finding him in the Temple, raised a Tumult, and might probably have dispatched him, if the chief Captain *Claudius Lusias*, who commanded the *Roman* Garrison, had not delivered him from their Hands, supposing him to be a more than ordinary Person. The excellent Speech he then made, *Acts* xxii. giving an Account of himself, ought to have been fully satisfactory to all ; but notwithstanding it had not this Effect, and to appease the Multitude, the Captain of the Guard commanded him to be brought to the Castle, and examined by whipping ; from which the Apostle, pleading his Privilege as a *Roman* Citizen, was exempt. Five Days after this, *Ananias*, the High Priest, comes with some of the *Sanhedrim* to *Cæsarea*, accompanied with *Tertullus* their Advocate, who, in a short Speech, accused *Paul* of Sedition, Heresy, and profaning the Temple ; from which Imputations the Apostle very ingeniously vindicates himself. Nevertheless, such was the Inveteracy of the *Jews*, that, when *Felix* was displaced by the Emperor *Nero*, he, to gratify them, left *Paul* a Prisoner. *Porcius Festus* succeeded as Governor. The *Jews* renewed their Accusations against *Paul*, *Acts* xxv. *Festus*, to oblige the *Jews*, asked him, if he would be tried at *Jerusalem*. The Apostle pleaded his Privilege as a *Roman* Citizen to be judged by their Laws, and made formally his Appeal unto *Cæsar*, which *Festus* received. *Agrippa*, who succeeded *Herod* as Tetrarch of *Galilee*, being come with his Sister *Bernice* to visit this new Governor, and desiring to hear and see *Paul* ; at *Festus*'s Command, he was brought forth, and being permitted to speak, he made an excellent Apology for himself and the Christian Religion, *Acts* xxvi. which almost persuaded *Agrippa* to be a Christian. It being finally resolved, that *Paul* should be sent to *Rome*, he was committed to the Charge of *Julius*, a Captain of a Company belonging to the Legion of *Augustus*, in *Sept.* 56 or 57, and they proceeded on their Voyage, the Particulars whereof being described by *St. Luke*, *Acts* xxvii,

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† Mr. Millar's Propagation of the Gospel.

xxviii. &c. we shall omit them. *Publius*, the Governor of the Island *Melita*, now called *Malta*, courteously entertained *Paul*; and some Historians mention his Conversion to the Christian Faith, and being made Bishop of the Island. The Apostle, being come to *Rome*, lived two Years in his own hired House, where he preached without Interruption to all who came to him with great Success.

After having been two Years in Custody at *Rome*, the Apostle was restored to his Liberty. He attended to his Commission, and prepared himself for a greater Circuit; but where, *St. Luke* has not informed us; but from other credible Authorities † we add, that, towards the Close of these two Years, and on Prospect of his Release, he writes his Epistle to the *Philippians*, *Ephesians*, *Colossians* and *Philemon*; after which he went into *Italy*, where he waited for *Timothy's* coming, who was set at Liberty shortly after him, and then wrote his Epistle to the *Hebrews*. Upon his Arrival, he prosecutes his intended Journey into *Spain*, and is thought, by some, to come over and preach the Gospel in *Britain*. Afterwards he went into *Crete*, and having left *Titus* there in Quality of their Bishop, came from thence in Company with *Timothy* to *Judea*. Thence into *Asia*; and while *Timothy* went to *Ephesus*, he made his first Visit to the *Colossians*, with an Intent of spending some Time among them. This appears from his desiring *Philemon*, a Person eminent in that Church, to provide him with Conveniencies for his Stay there.

From hence designing for *Macedonia*, he visited *Philippi*, and tarried a good while there, from which Place he is said to write his first Epistle to *Timothy*, and that to *Titus*, according to the learned Bishop *Pearson*, in the 65th Year of *Christ*.

The Winter following was spent at *Nicopolis*; hence he moved to *Corinth*; after that to *Troas*; then to *Miletus*, and at last, the Persecution having ceased a considerable Time before, he went the second Time to *Rome*.

Here he was made close Prisoner, tried for his Life by *Helius Casareanus*, whom *Nero*, at his Departure into *Greece*, had left invested with exorbitant Power, which he exercised against *Paul*. At this Trial, he complained of *Alexander* the Copper Smith's Malice,

† *Parker's Antiq.* *Stillington's Origin Britan.* *Pearson's Annal.*
Paulin. *Dr. Cave.*

Malice, and of being deserted by his Friends; and presently after, the second Epistle to *Timothy* was written, in which are several Presages of his approaching Martyrdom. That Crown he obtained the Year following together with St. *Peter*, tho' not by the same Kind of Death; for St. *Paul*, as a *Roman* Citizen, could not be crucified, he was therefore beheaded with a Sword, in the 68th Year of his Age, leaving behind him 14 Epistles, as Evidences of his Zeal and Faithfulness, and for confirming the Churches he had established in the Faith of the Gospel; and as a Rule of Faith and Practice to the Church in all succeeding Ages of the World. His Body was buried in the *Via Ostiensis* near *Rome*. A stately Church was built to his Honour by *Constantine* the Great, and beautified by Order of the succeeding Emperors.

ANDREW, the Apostle, was the Son of *James*, a Fisherman at *Bethsaida*, the Brother of St. *Peter*, but whether elder or younger is not certain. He seems to have been a Disciple of *John* the Baptist's, upon whose Testimony concerning our Lord, *Andrew* and another Disciple, who seems to have been *John* the Apostle, follow our Saviour to the Place of his Abode. *John* i. 37, 40. After some Converse, he acquaints his Brother *Simon* that he had found the *Messias*, and they both come to *Christ*; but did not remain his constant Attendants, 'till the special Call, or Invitation to follow him, *Matt.* iv. 19, *Mark* i. 16, 17. and accordingly left all, and followed him. Little more is recorded of him in the sacred History after our Lord's Ascension, when the Apostles distributed themselves to preach the Gospel to the different Parts of the World, the Province which was designed to St. *Andrew* was the northern Part of the then known World, which was distinguished by the Name of *Scythia*, and its neighbouring Countries. Having travelled over many of the *Scythian* Regions, and converted many to the Christian Faith, he came back, and preached the Gospel in *Epirus*.

The modern *Greeks* tell us, that he preached in *Cappadocia*, *Galatia*, and *Bythinia*, and in the Countries of *Byzantium*, afterwards called *Constantinople*, passing thro' *Thracia*, *Macedonia*, and *Achaia*, in which Provinces he tarried a considerable Time; where he not only preached the Gospel, but confirmed it by

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many great and surprizing Miracles. At length in *Patra*, a City of *Achaia*, *Ageus*, the Proconsul, enraged at his undauntedly persisting to publish the Doctrine of a crucified Saviour, condemned him to the Death of the Cross, which was of the Form of an X. *Constantine* afterwards brought his Body to *Constantinople*, and interred it with great Respect.

JAMES was surnamed the Great, either for his Age, being esteemed Elder than the other *James*, or for some peculiar Honour conferred upon him by our Lord. He was by Birth a *Galilean*, a Partner with *Peter* in fishing, from which our Lord called him to be one of his Disciples. *Mark*, i. 19, 20. He chearfully complied with the *Call*, leaving all to follow him. Soon after this, he was called to be an Apostle; and being honoured with some peculiar Acts of Favour, he, with *Peter* and *John* his Brother, were taken to see the miraculous raising of *Jairus's* Daughter,—to Christ's glorious Transfiguration,—and taken also with him to the Garden to be Witnesses to those bitter Sufferings he there endured for us, the better to encourage them under, and prepare them for their Trials. It does not certainly appear how he disposed of himself after our Lord's Ascension. *St. Jerome* makes him to have preached to the *Jews* of the Dispersion; but that his Labours ever carried him at all out of *Judea*, or even from *Jerusalem* itself, no authentic History informs us. That his Zeal was very industrious and ardent there, no other Proof is necessary, than *Herod Agrippa's* Choice of him for the first Sacrifice to the Fury of the People. The first Martyr of all the Apostles was brought to his Trial very early before that vain-glorious and wicked Prince, who was fond, at the Commencement of his Reign, of ingratiating himself into favour with the *Jews*, who had conceived a most inveterate Hatred against the Christians.

JOHN the Evangelist, so called from the *Greek* Term *Εὐαγγελιστάς*, the Messenger of Glad-tidings, was a *Galilean* by Birth, the Son of *Zebedee* and *Salome*, the younger Brother of *James*, but not of him that was surnamed the Just, and who was the Brother of our Lord. His Brother *James* and he were surnamed by *Jesus*, the *Sons of Thunder*, meaning the principal Ministers of

of the Gospel, and *John* was most beloved of him of all his Disciples. After staying some Time with the Virgin *Mary* in her House at *Jerusalem*, to whose Care she was committed by our Saviour, probably till she died, he travelled to preach the Gospel in *Asia Minor*, and was probably the Founder of the Seven Churches in *Asia*, *Ephesus*, *Smyrna*, &c. mentioned in his *Apocalypse*. From *Ephesus* he was carried Prisoner to *Rome*, upon Account of the Doctrines he taught there. He was condemned to be thrown into a Cauldron of boiling Oil, but being miraculously preserved, he came out of it alive. After this, he was banished into the Isle of *Patmos*, where he wrote his *Revelation*; and being recalled from his Banishment by the Emperor *Nero*, he returned to *Ephesus*, where he reclaimed a young Man, his former Convert, who had relapsed into a dissolute Course of Life. Here he wrote his three Epistles against the *Solifidian* Doctrine of being righteous by a Faith that is not productive of good Works; against the Madness of those Enthusiasts, who thought their Zeal for God and his Laws would atone for all their Sins; and against those Deceivers, *Antichrists*, and false Prophets, who were then among them; and to engage them to continue steadfast in the Faith, that *Jesus Christ* was the Son of God. Last of all, he wrote his Gospel to supply the Omissions of the other *Evangelists* some few Years before his Death. He survived to the Reign of *Trajan*, and died about 90 Years of Age.

Touching the Occasion of his Writings, *St. Jerome* has told us, that *St. John* wrote his Gospel at the Desire of the Bishops of *Asia*, to overthrow the Heresy of the *Ebionites*, who held, that our Lord was meer *Man*; for which Reason, he insisted the more on his Divine Original; and *Eusebius* says, who wrote in the 4th Century, that, having observed the other Apostles had written the Series of Christ's Generation according to the Flesh, he chose to write a spiritual Gospel beginning with his Pre-existence and Divinity.

That *BARTHOLOMEW* was one of the Apostles, is evident from the sacred Books of the *New Testament*, by *St. Matthew*, *Mark* and *Luke*. *St. John*, however, not mentioning him, and recording several Things of another Disciple, whom he calls *Nathaniel*, has occasioned many to be of Opinion that *Bartholomew* and

and *Nathaniel* were the same Person. What renders this more precious is, that we find *Nathaniel* mentioned with the other Apostles to whom our Lord appeared at the Sea of *Tiberias*. *John*, xxi. 1, 2. Besides the Character given of *Nathaniel* corresponds with that of *Bartholomew*. If it be so, he was by Birth of *Cana* in *Galilee*. We have no Account of his Conversion, when our Lord calls him an *Israelite* indeed, in whom is no Guile. *John*, i. 47,—49. He, being convinc'd of our Lord's Divinity by his Converse with him, makes this Confession, *Rabbi, thou art the Son of God; thou art the King of Israel*. By our Lord's Discourse, and his in the first of *St. John*, he seems to have been skill'd in the Law, and is thought by *St. Augustine* a Doctor in it: If so, his Behaviour added Honour to that Character, and he was favour'd with Promises of more ample Discoveries of our Saviour. His Preaching was employ'd in *India*, *Lycaonia*, and the greater *Armenia*, but in what Order he visited these Countries is not agreed. This *India* is by *St. Jerome* call'd the *Fortunate*; and *Socrates* says, it was that which lay next to *Ethiopia*. He adds, that in the Distribution of the World among the Apostles, this Part fell to *St. Bartholomew's* Lot.

After this Apostle's Labours in the East, he retired to the more Western and Northern Parts of *Asia*. He was with *Philip* at *Hierapolis* in *Phrygia*, instructing the People in the Principles of the Christian Religion, and endeavouring to reclaim them from Idolatry. After this, he went to *Lycaonia*, to civilize and convert the *Lycaonians* to Christianity. This is confirm'd by *St. Chrysostom*. His last Removal was to *Albanople*, in *Armenia* the Great, a Place over-grown with Idolatry, from which he sought to recover the People; but by the Governor of that Place he was ordered to be crucified, the Torture of which he underwent with great Magnanimity, confirming and comforting the Gentiles to the last Minute of his Life.

PHILIP was born at *Bethsaida*, near the Sea of *Tiberias*, the City of *Andrew* and *Peter*. Of his Parents and Trade the Gospel takes no Notice, tho' probably he was a Fisherman. He was one of the first who was called to be a Disciple, and an Apostle. *John*, i. 43,—47. We have but a few Passages relating to him in the History of the Gospel. In the Distribution of

the several Provinces made by the Apostles, we learn, that Upper *Asia* was the Country assign'd to him; and that he also preached, and planted Christianity in *Scythia*, where he applied himself with great Diligence and Industry to reclaim Men from Error and Wickedness to the Knowledge and Practice of true Religion. By the Constancy of his Preaching, and the Efficacy of his Doctrine, he gained many Converts, whom he baptized into the Profession of the Christian Faith; where he also performed many Miracles, in Confirmation of his Mission, healing Diseases, dispossessing Dæmons, settling Churches, and appointing them Guides and Ministers to oversee them; having for many Years successfully managed the Apostolic Office, in the last Period of his Life, he came to *Hierapolis*, a City of *Phrygia*, now called (by the *Turks*) *Pambne Kulasi*. In the former of these Places, namely, that of *Phrygia*, it was, that this Apostle is said to suffer Martyrdom, by being fasten'd to a Cross, and stoned to Death. " *Nicephorus* relates *, That this City was over-run with Idolatry; " and among the Rest of the vain Deities, that were worshipped " there, that of a Serpent or Dragon, was erected in a Temple; " and that the People offer'd up their repeated Sacrifices to it; " but when *Philip* came there with his Sister *Mariamne*, by " Prayer and Preaching, he prevailed with many of them to forsake their Idolatry, and embrace the Christian Religion; " which so enraged the Magistrates and Multitude, that they " put him to Death."

MATTHEW, called also *Levi*, tho' a *Roman* Officer, was an *Hebrew* of the *Hebrews*. He seems to have been a *Galilean*, the Son of *Alpheus* and *Mary*. He was a *Publican* or Tax-Gatherer to the *Romans*; a Place of no Repute among the *Jews*. Our Lord, having cured a famous Paralytic, retired out of *Caper-naum* to walk by the Sea-side, where he taught the People. Here he saw *Matthew* sitting in his Custom-office, whom he called to come and follow him. And tho' he was rich, and in a gainful Occupation, he left all to follow him.

After his Election to the Apostleship, he continued with the Rest till our Saviour's Ascension; and then, for the first eight Years, preached up and down *Judea*. About this Time, he

wrote

* Hist. Eccl. Lib. 2. Cap. 39.

wrote the *History* of the *Gospel*. Little Certainty can now be had of what Travels this Apostle underwent for advancing the Christian Faith. *Metaphrastas* says, That he went first into *Parthia*, and having Success, fully planted Christianity in those Parts; he then travelled into *Æthiopia*, that is, the *Asiatic*, lying near *India*. By Preaching and Miracles, he mightily triumph'd over Error and Idolatry, convinced and converted Multitudes, ordained spiritual Guides and Pastors, signalizing himself by a Life of exemplary Abstinence, and at *Nadabar* in *Æthiopia*, he is most probably thought to suffer Martyrdom, but in what Manner is not certain.

THOMAS, according to the *Syriac* Import of his Name, was called *Didymus*, which signifies a *Twin*. The *History* of the *Gospel* takes no particular Notice either of the Country or Kindred of this Apostle. That he was a *Jew* is certain, and in all probability a *Galilean*. We have only a few Passages in the *Gospel* concerning him. After our Lord's ascending to Heaven, and the miraculous Gifts pour'd down upon the Apostles, the Province said to be assigned to *Thomas* was *Parthia*, according to *Eusebius*. *Jerome* says, That the Apostle *Thomas*, as we are informed by Tradition, preached the *Gospel* of our Lord to the *Parthians*, *Medes*, *Persians*, *Caramans*, *Hyrceanians*, *Bactrians* and *Magians*, and died in the City of *Calamin*, in *India*. He travelled a great Way into those Eastern Countries, as far as the Island of *Taprobane*, which some alledge is that which is now called *Sumatra*, and even to the Country of the *Brachmans*, preaching every where with all the Arts of mild Persuasion, and calmly instructing them in the Principles of Christianity. By these Means, he brought the People over from the grossest Idolatry to the hearty Belief and Entertainment of Religion. *Dorotheus*, Bishop of *Tyre*, gives us the same Account of this Apostle's Preaching; and as to his Death, he says, That he suffered Martyrdom in the City of *Calamin*, in *India*, being launced to Death by some of the People, whom the idolatrous *Brachmans* had instigated thereto, and is there honourably buried.

When the *Portuguese* came to trade to the *East-Indies*, in the sixteenth Century, they tell us, that from ancient Monuments, Writings, and constant Tradition, which the Christians in

those Parts had preserved, they learned, that St. *Thomas* came first to *Socotra*, an Isle in the *Arabian* Sea, and thence to *Cranganor*, where, having converted many, he travelled farther to the East, and preached the Gospel with good Success, and returned to the Kingdom of *Coromandel*; where, at *Malipur*, the Metropolis, he began to erect a Place for divine Worship, 'till he was prohibited by the Priests, and Prince of that Country; but upon Conviction by several Miracles, the Work went on. The *Sagamo*, or Prince himself, embraced the Christian Faith; and his Example was followed by great Numbers of his Friends and Subjects. The *Brachmans*, fearing this would spoil their Trade, and extirpate the Religion of their Country, pursued the Apostle to a Tomb, whither he used to retire for his Devotions, and ran him thro' the Body with a Lance. His Disciples took up his Body, and buried it in a Church he had lately built, which was afterwards rendered very magnificent †.

From these early Plantations of Christianity in the *East-Indies*, there is said to be a Succession of those called Christians of St. *Thomas* in those Parts unto this Day; of which their Numbers are very great.

JAMES THE LESS, called by the Ancients *James the Just*, and by the Apostle *Paul James*, the Lord's Brother. *Gal.* i. 19. was the Son of *Joseph*, afterwards Husband to the Virgin *Mary*, as is probable, by his first Wife. Hence the blessed Virgin is called *Mary*, the Mother of *James* and *Joses*. *Matth.* xxvii. 56. And by *Mark*, Chap. xv. 40. the Mother of *James the Less*, and of *Joses*, and of *Salome*; and the same Person is called the Mother of *Jesus*, *John*, xix. 25. We have no mention in sacred Scripture of the Place of his Birth, or of his Trade, or Way of Life, before he was called to be a Disciple and Apostle, nor any particular Account of him during our Saviour's Life. After our Lord's Resurrection, he was honoured with a Manifestation of his Master, *1 Corin.* xv. 7. After that, he was seen by *James*. He was principally active at the Synod of *Jerusalem*, in the great Controversy about the *Mosaic* Rites. The Case being opened by *Peter*, and farther debated by *Paul* and *Barnabas*, at length the Apostle *James*, *Acts*, xv. 13,—22.

gave

† *Malsai Hist. rerum Indicarum. Lib. 2. 85,—88.*

gave Sentence, that the Disciples should not be troubled with the *Mosaic* Rites, or with the Bondage of the *Jewish* Yoke; only for a present Accommodation, a few indifferent Things should be observed, and ushers in his Opinion with a positive Determination, Verse 19. *Wherefore my Sentence is.*

This Apostle wrote the canonical Epistle of *James*. He was a Person of eminent Parts, Prudence and Discretion, and therefore had a great Share of the Management of the Affairs of the Church in general, and of the Church of *Jerusalem* in particular.

After the Synod at *Jerusalem*, he administered his Office of Apostleship with great Fidelity, Care, and Success; which awakened the Malice of his Enemies to conspire his Ruin. They were vexed, that *Paul* had escaped their Hands by appealing to *Cæsar*, and now resolve on the Destruction of *James*, which not being able to accomplish under the Government of *Festus*, they carried it into Execution under the Procuratorship of *Albinus*, his Successor; he being stoned to Death in the 96th Year of his Age, and the 24th Year after Christ's Ascension.

SIMON the Apostle is called the *Canaanite*, from the *Hebrew* Word *Cana*, to be Zealous: Hence he is called *Simon Zelotes*, or the Zealot, *Luke*, vi. 15. as *Nicephorus* conceives, from his zealous Desire to advance Religion in the World. The several natural Dispositions of the Apostles appears to be well adapted to the Nature and Difficulty of their Work; as building up the Christian Church against all the Opposition of the World; and also, to be mutual Checks, Incitements, and Assistants to one another; as is more fully illustrated, by Mr. *Fleming* †. *Simon*, being invested with the Apostolic Office, but little Mention is made of him further in the Gospel. He continued with the Rest of the Apostles, till their Dispersion up and down the World, and then applied himself to the Execution of his Charge. *Nicephorus* says §, He having received the holy Spirit, travelled thro' *Egypt*, *Cyrene*, *Afric*, *Mauritania*, and *Libya*, nor could the Coldness of the Climate hinder him from the Propagation of the Gospel both in the Eastern and Western Provinces. Some Traditions mention his coming over to *Britain*, where he continued

† *Logothropos*. Book 3. Chap. 2. Page 218. § Hist. Eccl. Lib. 2. Cap. 40.

nued to preach the Gospel and perform many Miracles; and afterwards, enduring many Troubles and Afflictions, he, with great Cheerfulness, suffered Death on the Cross ||.

JUDE the Apostle, in the *History* of the Gospel, is called both by the Name of *Thaddæus*, and *Libbæus*. *Math. x. 3.* and *Mark, iii. 18.* *Jude*, the Brother of *James*. *Jude*, Verse the 1. And *Judas*, not *Iscaiot*. *John xiv. 22.* As to his Descent and Parentage, he was of our Lord's Kindred; *Is not his Mother called Mary, and his Brethren James and Joses, and Simon and Judas? Mat. xiii. 55.* After our Lord's ascending to Heaven, *Eusebius* says, That *Thomas*, one of the twelve Apostles, dispatched *Thaddæus*, one of the seventy Disciples, to *Abgarus*, Governor of *Edeffa*, where he healed Diseases, wrought many Miracles, expounded the Doctrines of Christianity, and converted *Abgarus* and his People to the Faith, and refused the Presents of Gold and Silver, that were offered to him by the Governor; saying, He had freely relinquished all worldly Advantages in Hopes of future Reward. *Jerome* makes this *Thaddæus* to be the same with the Apostle *Jude*, which cannot easily be reconciled with *Eusebius*, who says, That he was one of the seventy Disciples, which he would not have said, had he been of the Twelve. But, be this as it will, *Dr. Cave* says, That, by the Consent of many Writers of the *Latin Church*, he travelled into *Persia*, where, after great Success in his Apostolic Ministry for many Years together, he was at last, for his free and open reprovng the superstitious Rites of the *Magi*, cruelly put to Death. He has left one Epistle of universal Concern addressed to all Christians.

JUDAS ISCARIOT is always named in the List of the Apostles. The Surname *Iscaiot* is a Name derived from the *Syrian* Language, and signifies a Purse, and so it denoteth a Purse-bearer. Some Persons have inquired into, and attempted to assign the Reason of his being called to the Apostleship; but these being mere Conjectures, we shall not amuse our Readers with them. It is certain, whatever his former Disposition and Conduct might be, the unparalleled Wickedness of betraying his Lord and Master was attended with many Circumstances of

Aggra-

|| *Dorotheus*, in *Synopsi*.

Aggravation no less inconsistent with the Nature and Dignity of his Profession, than with the fullest Conviction of his own Mind. His Guilt, we find, was too great for him to bear; for we are told, *Matthew*, xxvii. 5. that he went out and hanged himself. As our Subject leads us to speak of the Apostles Travels and Labours for the Propagation of the Gospel, we shall pass him by, and proceed to

MATTHIAS, whom we have already mentioned as not an Apostle of the first Election, chosen immediately by our Saviour; but one, who was made Choice of to succeed *Judas* the Traitor; and History informs us, that two were propounded, in order to the Choice, viz. *Joseph*, called *Barsabas*, who was surnamed *Justus*, whom some make one of the Brothers of our Lord, and *Matthias*. Prayer being made, that divine Providence might direct the Choice, the Lot fell upon *Matthias*, and he was numbered with the eleven Apostles. The Holy Ghost being given to him, he took himself to his Charge. The first Fruits of his Apostolate, he spent in *Judea*, where he reaped a considerable Harvest. We have little Certainty after this concerning him. *Dorotheus* says, That he preached the Gospel to barbarous Men in the Inner *Æthiopia*, where is the Port of *Hysus*, and the River *Phasis*, and died at *Sebastopolis*, and is buried near the Temple of the Sun *.

Having viewed the first planting of Christianity by the Apostles from the unquestionable Records of the sacred Scripture, and so far as the best Accounts of the Ancients inform us, it must be acknowledged, that the *Evangelists*, and other Apostolic Men did greatly contribute to this Work.

MARK, as *Eusebius* writes, was sent into *Egypt* by the Apostle *Peter*, to plant Christianity in those Parts, where so great was the Success of his Ministry, that he converted Multitudes both of Men and Women, not only to embrace the Christian Religion, but to a more than ordinary strict Profession of it. *Mark* did not confine his Preaching to *Alexandria* and the Oriental Parts of *Egypt*, but, according to *Nicephorus*, he removed also Westward, going thro' the Countries of *Marmorica*, *Pentapolis*,

* *Cave's Lives of the Apostles*, Page 159

polis, and others, in those Parts of the World, where the People were barbarous in their Manners, and idolatrous in their Worship; yet by his Preaching and Miracles, God opened a Way for their entertaining the glorious Gospel, and continued there till he had confirmed and established them in the Profession of it: Returning to *Alexandria*, he preached there, set the Affairs of the Church in Order, and constituted Governors and Pastors; but about the Time of *Easter*, when some of the Heathens kept the Solemnities of their Idol *Serapis*, they broke in upon *St. Mark*, and by their Hands he suffered Martyrdom; and his Bones were burnt to Ashes.

LUKE, the beloved Physician, was born at *Antioch*, the Metropolis of *Syria*, (a Place famous for good Education, and the Study of the liberal Arts). After some Improvement in these, which *St. Luke* is supposed to have laid as a Foundation, he betook himself to Physic. He is probably thought to be converted by *Paul*, during his Abode at *Antioch*. After his coming into *Macedonia*, he appears to have been a constant Companion of his Travels and Sufferings; and is frequently mentioned in the Epistles, as with that Apostle. 2 *Tim.* iv. 11. *Col.* iv. 14. How he disposed of himself after his Attendance on *Paul* at *Rome* is not so certain; it is said by some, that he preached in *Dalmatia*, *Gallia*, or *Galatia*, *Italy* and *Macedonia*; by others, that he travelled into the *East-Egypt* and *Lybia*: However that be, it is certain, that for dispensing the Truths of the Gospel he was peculiarly capable and diligent, and indefatigable in it. His Way and Manner of Writing is accurate and exact; his Style, tho' polite and elegant, sublime and lofty, was yet very perspicuous. He relates divine Things more copiously than the other *Evangelists*, and often assigns his Reason for it. 'Tis not necessary to determine the precise Time and Place, when or where, his Gospel was written. Some think he wrote it in *Achaia*, during his Travels there with *Paul*. *Jerome*, and some other of the Ancients tell us, that, during the Time *Paul* was Prisoner at *Rome*, preaching in his own hired House, and *Luke* there attending him, he wrote his Gospel, and the *History* of the *Acts* of the Apostles, which is a Continuation of the Affairs of the Christian Church to the Reign of *Nero*. If this was so, 'twas about the twenty-seventh

seventh Year after Christ's Ascension, and the 4th Year of Nero's Reign. Dr. Stanhope supposes it to have been before the sending of St. Paul's 2d Epistle to the *Corinthians*, and that on this Account it is, that he hath generally been thought to be there styled the BROTHER, whose Praise is in the Gospel throughout all the Churches of Christ. 2 Cor. viii. 18. The Occasion of his undertaking to write his Gospel, as himself intimates, was the wrong Accounts given to the World by some, who had either ignorantly, or presumptuously misrepresented the Actions and Doctrines of Christ, and sowed the Seed of Error in the Church. He is more circumstantial in his Relation of Facts, and more exact in the Method and Order of them, than either of the two Evangelists, who wrote before him, in which he declares what had been delivered to him by those who were Eye-witnesses, and Ministers of the Word.

The Book of the *Acts* is also of his composing, in which he declares what he had seen, to which we owe the Accounts of the first miraculous Effusion of the Holy Spirit, and the mighty Effects consequent thereupon; the Accomplishment of our Lord's parting Promises with respect to the laying the Foundations of his Church, and the Evidences of his Glory and Exaltation. The Church has always held it in high Veneration and Esteem.

Both these Books are addressed to *Theophilus*, who by the Style of most Excellent, is supposed to have been a Person of Eminence and Authority, and probably one of *Antioch*, and a Convert of St. Luke.

We are uncertain as to the Time, Place, or Manner of this Evangelist's Death; though it be generally believed, that he suffered Martyrdom. *Jerome* says, that it happened in the 84th Year of his Age, and that he is buried at *Constantinople*, where his Relicks, and those of *Andrew*, the Apostle, were carried out of *Achaia*, in the 20th Year of the Emperor *Constantine*.

PHILIP was one of the Deacons mentioned to be ordained in the 4th Chapter of the *Acts*. He went down to the City of *Samaritania*, and preached Christ to them, and the People with one Accord gave heed to the Things which he spake, hearing and seeing the Miracles which he did; for unclean Spirits, crying

with a loud Voice, came out of those that were possessed; and many, who were taken with Palsies, and those that were Lame were healed, and there was great Joy in that City. *Acts viii. 5-8.*

Simon, a Magician, astonished at these mighty Things, professed himself a Proselite, and was baptized. After this, *Philip* is commanded to go towards the South; the Way that goes from *Jerusalem* to *Gaza*. Here he converts a Man of *Æthiopia* an Eunuch of great Authority, under *Candace*, Queen of the *Ethiopians* (who had the Charge of her Treasure, and had come to *Jerusalem* to worship). And upon his Profession of the Christian Faith, *Philip* baptized him. *Acts viii. 38.* This Eunuch being returned to his Country, converted his Mrs. *Candace*, and afterwards, by her Leave, propagated the Christian Doctrine through *Æthiopia*. (St. *Jerome* calls him the Apostle sent to that Nation.) At Length, meeting with *Matthew*, by their joint Endeavours, they expelled Idolatry out of those Parts, which being done, he crossed the Red-sea, and preached the Christian Religion in *Arabia*, *Persia*, and many of those eastern Countries; till at Length, in the Island of *Taprobane*, which some call *New Ceyton*, and others *Sumatra*, he sealed his Doctrine with his Blood.

C H A P. XII.

Of the Propagation of the Gospel for the three first Centuries.

LEAVING the Apostolic Age, we shall proceed to take View of the Christian Church from thence to the Time of *Constantine* the Great, for the Space of at least 200 Years, and principally remark what Progress Christianity made in the World to the Overthrow of heathenish Idolatry, and what principally contributed to the same.

The wonderful Spreading of the Gospel in the Time of the Apostles, over most Part of the then known World, which we have already in some Measure accounted for, is indeed very astonishing; and what follows is no less; especially, if we consider that

that Christianity, from the Spirituality of its Precepts, the Sublimeness of its Principles, its Tendency to refine and improve our Natures, its Contrariety to the Idolatry and Superstition which had obtained a footing in the World for some Thousands of Years, was likely to meet with an unwelcome Reception in a World, sunk in Ignorance and Vice. And, indeed, it did in Fact meet with as great Discouragement, and as fierce Opposition, as all the infernal Arts could use against it; all the secret Undermining, and open Assaults, which Malice and Prejudice, Wit and Parts, Learning and Power, were able to make upon it. That the despised Doctrine of the Cross of Christ should so universally prevail against the Allurements of Flesh and Blood, against the Blandishments of the World, the Rage and Persecution of the Kings of the Earth, against the Artifice and Sophistry of its Enemies, and the mistaken Doctrines of the Philosophers in that Age, and overcome the Power of the *Roman Empire*; that it should conquer without Arms, persuade without Rhetoric, overcome Enemies, disarm Tyrants, and subdue Empires; this proves its Original to be Divine, and that it was under the Protection of Heaven.

No sooner did Christianity set up its Standard, but Persons from all Parts, of all Kind of Principles and Denominations, become Profelites to it.

Origin tells *Celsus*, * “That many, both Greeks and Barbarians, Wise and Unwise, contend for the Truth of our Holy Religion, even to the laying down their Lives; a Thing, not known to any other Profession in the World.” And he challenges him † to shew such an unspeakable Number of Greeks and Barbarians reposing such a Confidence in *Æsculapius*, as he could shew of those that had embraced the Faith of the Holy *JESUS*.

When *Celsus* objects, that Christianity was a clandestine Religion, that crept up and down in Corners; Origin answers, ‡ that the Religion of the Christians was better known through the World than the Dictates of their best Philosophers.” Nor were they mean and ignorant Persons only, that came over to Christianity, but as

Arnobius observes, || “Is not this an Argument for our Faith, that in so little a Space of Time, the Sacraments of Christ’s great
“ Name

* *Contra Celsum*. Lib. 1. P. 22. † *Ibid*. Lib. 3. P. 123. ‡ *Ibid*. Lib. 1. P. 7. || *Adversus Gentes*, Lib. 1. P. 53.

" Name are diffused over the World; that there is no Nation so bar-
 " barous and cruel, that has not laid aside its Rudeness, and become
 " meek and tractable; that Orators, Grammarians, Rhetoricians,
 " Lawyers, Physicians, and Philosophers, Men of great Genius,
 " love our Religion, despising those Things wherein before they trust-
 " ed; that Servants will rather suffer Torments by their Masters;
 " Wives sooner part with their Husbands; and Children chuse to be
 " disinherited by their Parents, rather than abandon the Christian
 " Faith?"

Tertullian, addressing himself to the Roman Governors, in Be-
 half of the Christians, assures them, * " That tho' Christians be
 " as Strangers of no long standing, yet they had filled all Places
 " of their Dominions, their Cities, Islands, Castles, Corpora-
 " tions, Councils, Armies, Tribes, the Palace, Senate, and
 " Courts of Judicature; only they had left to the Heathens
 " their Temples. They are fit and ready for War, though
 " they yield themselves to be killed for their Religion. Had
 " they a mind to revenge themselves, their Numbers were great
 " enough to appear in open Arms, having a Party, not in this
 " or that Province only, but in all Quarters of the World.
 " Nay, should they all but agree to retire out of the Roman Em-
 " pire, what a Loss would there be of so many Subjects? The
 " World would be amazed at the Solitude and Desolation which
 " would ensue upon it; all Things would be stupid and silent, as
 " if the City was desolate, over which you reign; you would have
 " more Enemies than Friends; whereas now, your Enemies
 " are fewer in Proportion, by reason of the Multitude of Chri-
 " stians, almost all your Subjects, and best Citizens."

Pliny the Younger, though a Heathen, confesses to the Em-
 peror † " That the Cause of the Christians was a Matter wor-
 " thy of Deliberation, by reason of the Multitudes who were
 " concerned; for many of each Sex, of every Age and Quality,
 " were, and must be called in Question. *This Superstition*, says
 " he, *having infected* and over-run, not the City only, but
 " Towns and Countries, the Temples and Sacrifices being ge-
 " nerally desolate and forsaken."

Justin

* *Apolo. Contra Gentes.* Cap. 37 P. 46.

† *Pliny's Epistles*, Lib. 10. Ep. 97. *ad Trajanum.*

Justin Martyr tells *Tryphon* the Jew, “ that however they might boast of the Universality of their Religion, there were many Nations, and Places of the World, in which neither they, nor it ever came. Whereas, there was no Part of Mankind, whether *Greeks* or *Barbarians*, or by what Name soever they may be called, even the most rude and unpolished Nations, where Prayers were not made to the *Great Creator*, through the Name of a crucified *Jesus*.”

Irenæus, who commenced Bishop of *Lyons*, in the Year of our Lord 179, informs us, † “ This Preaching of the Gospel, and “ this Faith, the Church scattered up and down the whole “ World maintains, as inhabiting one House, and believes it “ with one Heart and Soul ; and teaches and preaches it as with “ one Mouth ; for though there be different Languages in the “ World, yet the Force of Tradition, or of that Doctrine that “ has been delivered to the Church, is but one and the same. “ The Churches which are founded in *Germany* do not believe “ otherwise than those in *Spain, France, Egypt, and Lybia*, as “ well as those in the Middle of the World.”

Tertullian, who wrote probably not above 20 Years after *Irenæus*, speaking of the Apostles, says, “ *Their Sound went “ through all the Earth. In whom but in Christ, who is now “ come, have all these Nations believed? Even Parthians, Medes, “ Elamites, the Inhabitants of Mesopotamia, Armenia, Phrygia, “ Cappadocia, Pontus, Asia, and Pamphilia*, those who dwell in “ *Egypt*, and the Region of *Afric*, which is beyond *Cyrene* ; “ Strangers and Denizens at *Rome*, *Jews* at *Jerusalem*, and the “ Rest of the Nations ; as also many of the *Getuli*, many Bor- “ ders of the *Moors*, the utmost Bounds of *Spain* ; diverse Na- “ tions in *Gaul*, and those Places in *Britain*, inaccessible to the “ *Roman Armies*, have yielded Subjection to *Christ* ; (under “ which Expression, by the Way, seems to be meant *Scotland*) “ and also the *Sarmatians*, the *Dacians*, the *Germans*, and the “ *Scythians* ; with many other remote and obscure Provinces, “ the Name of *Christ* reigns ; because he is now come, before “ whom the Gates of all Cities are set open.”

Arnobius before mentioned, speaking of the Success of the Gospel, says, “ We may enumerate, and make a profitable “ Com-

† *Adversus Judæos. Cap. 7. P. 98.*

“ Computation of those Things done in *India*, among the *Parthians*, the *Seres*, and the *Medes*; and also in *Arabia*, *Asia*, *Syria*, *Galatia*, *Cappadocia*; among the *Parthians*, *Phrygians* in *Asia*, *Macedonia*, and *Epirus*, and in all Isles and Provinces; that the Rising or Setting Sun shines upon, even at *Rome* itself, the Empress of all, where Men, educated in *Numa*’s Arts and antient Superstition, have forsaken the same, and heartily embraced the Truth of the Christian Religion.”

As the dark Shadows of the Night are dissipated by the Rising Sun; so did the Darkness of heathenish Idolatry and Superstition fly before the Light of the Gospel. The more it prevailed, the more clearly it discovered the Folly and Impiety of their Worship. Their solemn Rites appeared trifling and ridiculous; their Sacrifices barbarous and inhuman; their Demons were exposed by the meanest Christian; their Oracles became dumb and silent; their Priests began to be ashamed of their magic Charms; and the most crafty and designing amongst them, who stood up for the Rites and Solemnities of their Religion, were forced to represent them under mystical and allegorical Meanings, whereby, if possible, to preserve themselves from the grossest Contempt.

If we look into the Histories of the earliest Ages of the Christian Church, we shall find, that the swift Progress of the Gospel was attended with the Extirpation of Idolatry in a very speedy and extraordinary Degree. The Heathen Oracles were struck dumb; the famous Oracle at *Delphos*, which both *Greeks* and *Romans* consulted, at or before our Saviour’s Incarnation, had lost its Reputation, and began to cease to give any Answers, as *Suidas* testifies *. Of the Vanity and Imposture of the Oracles of the Heathen, the curious may see what *Eusebius* has with great Learning advanced, in his fourth and fifth Books of *Evangelical Preparations*. And there are many Testimonies to prove, that these Oracles were silenced about the Time of our Saviour’s Advent or Coming into the World, by Persons, who lived, and also wrote about that Time.

Lucan speaks of the *Delphic Oracles* as a great Favour, but that they are now silent; since Kings did fear Things to come, and forbade the Gods to speak.†

Juvenal

* Hist. Eccl. Tom. 1. P. 35. † *Lucani Pharsalia*, Lib. 5. V. III.

Juvenal says, the *Delphic* Oracles have ceased, and left Mankind under Darknes as to Things to come *.

Lucian owns, that while he dwelt at *Delphi*, the ORACLES gave no Answers; the TRIPOS spake not, and the PRIESTS were not inspired †.

Plutarch, who lived in the Time of the Emperor *Trajan*, wrote a particular Tract, which is yet extant, concerning the ceasing of Oracles, which he endeavours to resolve by natural, moral, and political Causes; but all his Philosophy was not able to give a just and satisfactory Account of it, abstracted from the Consideration of the Coming of *Christ*, and the important Purposes of his Gospel.

That the Silence of Oracles, and destroying the Doctrine of Demons, was the glorious Design, and happy Consequence of our Saviour's Coming, and the Effect of his Victory over them, we need add no more than the plain Confession of *Porphyry*, an avowed Enemy to our Religion, who says, † "It is no Wonder if the City so many Years has been over-run with Sicknes, *ÆSCULAPIUS* and the Rest of the Gods having withdrawn their Converse with Men; for since *JESUS* began to be worshipped, no Man hath received any public Help, or Benefit from the Gods." A great Argument, as *Eusebius* well urges, of the Divinity of our Lord, and of the Truth of his Doctrine.

Having thus endeavoured to ascertain these glorious Effects, we may, no doubt, observe, that this was the Period, the Fulness of Time, (or of Divine Grace) when the Promises concerning the Mediator's Kingdom were to have their Accomplishment; that he should have Dominion from Sea to Sea, from the River to the Ends of the Earth; and of many other Prophecies interspersed in the sacred Writings relating thereto. *Isaiah* xlv. 6. *Daniel* ii. 44. *Isaiah* liii. 11. *Psalms* xxii. 27.

The Christian Religion did also carry with it such essential Characters of being given from God, as every Way suited to the State and Circumstances of Mankind, as thereby to recommend itself to the thankful Acceptation of every wise and good Man.

T t

This

* *Satyr* Ver. 544.

† *Luciani Phalaris Operum*, Tom. I.

† *De Præp. Evang.* Lib. 5. Cap. i. P. 179.

This with some other Considerations will be the Subject of the ensuing Chapter.

C H A P. XIII.

Of the moral Tendency, and external Advantages of the Gospel for the first three Centuries, that did very much contribute to the happy Progress thereof.

FIRST, the miraculous Powers were then bestowed, when the Church commenced, as appears from the first Christian Writers who are yet extant. Thus *Justin Martyr* tells the Emperor and the Senate, * “ That our Lord *Jesus* had the Name of a Man and of a Saviour; he became Man, and by the Will of God the Father was born of the Virgin *Mary*, for the Salvation of Believers, and the Overthrow of *Demons*, which they might know from Things done in their own View; for very many, who have been vexed and possessed with *Demons* throughout the World, and in this very City, whom all their Exorcists were not able to relieve, have been cured by us Christians, through the Name of *Jesus*, who was crucified under *Pontius Pilate*, and at this very Time do still cure them, disarming and driving out the *Demons* from those they have possessed.” †

Irenæus, Bishop of *Lyons*, assures us, “ That in his Time (that is in the second Century) the Christians, who were truly the Disciples of *Jesus*, enabled by the Grace of *Christ*, did Benefits to Men, according as they had received Gifts from him to that End.” Some ejected *Demons* and unclean *Spirits*: The Persons so dispossessed came over to the Church. Others had Visions, and Others the Gifts of Prophecy. Others, by Imposition of Hands, healed the Sick, who laboured under any Infirmities, and restored them to Health. Some raised the Dead, who continued many Years with us; but says he, “ I am not able to reckon up all the Gifts, which the Church, thro’ the World, does every Day freely exercise in the Name of *Jesus Christ*,

neither

* Apolog 1 Page 45 Edit. Colon 1686.

† Adversus Hæreses, Lib 2. Cap. 58. P. 196, 197.

neither deceiving, nor taking Money from them; but as they freely received from God; so they freely give, neither do they these Things by calling on Angels, nor by Charms, nor curious Arts; but with all Purity and Plainness, directing Prayers to God, thro' the Name and Virtue of our Lord *Jesus Christ*.

Tertullian challenges the *Roman* Governours.* “Let any possessed Persons be brought before their Tribunals, and they shall see, that the *Spirit*, being challenged or commanded to speak by any Christian, shall truly confess itself to be a Devil.”

Origen bids *Celsus* take Notice; whatever he might think of Reports; the Gospel makes concerning our Saviour; yet it was the great and magnificent Work of *Jesus*; by his Name, to heal even to this Day whom he pleased.†

These and many more Testimonies that might be produced, plainly prove; that the miraculous Powers were bestowed on the Church, and did continue till towards the End of the third Century; which did greatly contribute to the Success of the Gospel, notwithstanding all Opposition.

A second Advantage that tended to the Triumph of Christianity was, the singular Learning of Many, who became Christians to defend it. It could not but be satisfactory to Men of mean Capacities and Employments, that those of more refined Understandings, who could not be easily imposed upon; did publicly disown their former Opinions, and not only entertained the Christian Faith, but defended it against the most virulent Opposers.

The Gospel, at its first Appearance in the World, was published by Men of ordinary Education, that it might not seem to be an human Artifice; but when, after an 100 Years considerable Progress, Malice did enflame its Adversaries, it was proper to take in external Helps to its Assistance. The Christian Apologists and first Writers against the *Gentiles* did, by rational Discourses, vindicate the Christians from Things unjustly charged against them; justified the Excellency, Reasonableness, and Divinity of our holy Religion, and exposed the Folly and Wickedness of Heathenism: By which Means, Prejudices were removed, and Thousands brought over to the Faith.

T t 2

Thus

* Apolog. Cap. 23. P. 39.

†. *Origen*. contra *Celsum*, Lib. 2. P. 80.

Thus *Quadratus* Bishop of *Athens*, and *Aristides*, formerly a Philosopher in that City, dedicated each an Apologetic to the Emperor *Hadrian*. *Justin*, the Martyr, besides his Tract against the *Gentiles*, wrote two Apologies; the First to *Antoninus Pius*, the Second to *Marcus Aurelius* and the Senate. About the same Time, *Athenagoras* presented his Apology to the Emperors *Marcus Aurelius* and *Aurelius Commodus*, and wrote his excellent Discourses concerning the Resurrection; besides these, *Melita*, Bishop of *Sardis*, *Apollinarius*, Bishop of *Hierapolis*, in *Asia*, and *Theophilus*, Bishop of *Antioch*, wrote a Defence of the Christian Faith. Then *Tatian*, the Syrian, Scholar to *Justin Martyr*, and *Tertullian*, a Man of great Learning. After him succeeded *Origen*, whose Eight Books against *Celsus* did great Service to the Christian Cause. Though the Works of several of these Fathers are now lost, many are still extant, which do Honour to the Christian Name.

A third Advantage that helped forward the Progress of Christianity was, the indefatigable Zeal which was used in the Propagation thereof. Every Method was attempted to reclaim Men from Error, and bring them to the Acknowledgment of the Truth. The Preachers of the primitive Church preached boldly; prayed heartily for the Reformation of Mankind, solicited their Neighbours, who were yet Strangers to the Faith, instructed and informed new Converts, and built them up in their most holy Faith, instilling into their Minds the most convincing Arguments against Heathens and Heretics. “Among us, says *Tatian*, not only the Rich and Wealthy learn our Philosophy, but the Poor are freely instructed: For the Doctrine concerning God is greater than can be recompenced with Gifts; therefore, we admit all who are willing to learn, whether old or young.” “The divine and admirable Disciples of the Apostles, says *Eusebius*, built up the Superstructures of the Churches, the Foundations whereof the Apostles had laid in all Places where they came; every where promoting the Preaching of the Gospel, sowing the Seeds of heavenly Doctrine through the whole World, to render a more plentiful Harvest. For many of the Disciples, then alive, being inflamed with the Love of a most heavenly Philosophy, distributed their Estates to the Poor; and leaving their own Country, did the Work of *Evangelists* to those who had

never

never yet heard of the Christian Faith, preaching Christ, and delivering the evangelical Writings to them. No sooner had they planted the Faith in any Foreign Countries, and ordained Guides and Pastors, to whom they committed the Care of these new Plantations, but they went to other Nations, assisted by the Grace and powerful Operations of the Holy Spirit; for the divine Spirit, even to that very Time, did perform wonderful Works." So soon as ever they began to preach the Gospel, "the People flocked universally to them, and chearfully and heartily did worship the true God, the Creator." In the Number of these evangelical Missionaries, that were of the first apostolical Succession, were *Silas, Sylvanus, Crescens, Andronicus, Trophimus, Marcus, Aristarcus*, and others; as afterwards, *Patanus*, who went into *India*; *Patrinus* and *Ireneus*, from *Smyrna*, came into *France*; and each of these two last became Bishops of *Lyons*, one after the other; and many more of that Kind mentioned in the Histories and Martyrologies of the Church, who counted their Lives not dear to them, so that they might finish their Course with Joy, and make known the important Doctrines of the Gospel to the Ends of the Earth.

Fourthly, Christianity recommended itself to the World by the admirable holy Lives of its Professors, which were so consonant to the Laws of Virtue and Goodness, as could not but reconcile the unprejudiced Part of the *Gentile* World to a good Opinion of them, and vindicate their Religion from the absurd Cavils of their Adversaries. Their holy Lives could not fail to shew there was something more than human in their Worship. The Piety of these Christians towards God, their Sobriety towards themselves, and their Justice, Righteousness and Charity towards others, are well explained and illustrated by the learned *Dr. Cave*, from their own Writings, in his Book, entituled, *Primitive Christianity*; a few Testimonies to confirm it shall suffice us at this Time. *Eusebius* assures us, * "These divine and holy Men, the Apostles, how rude soever they were in Speech, were yet of the most pure and holy Lives, and had their Minds adorned with all Kinds of Virtue. Indeed, such generally were the Christians in succeeding Ages. They did not only profess Faith, but shewed their Faith by their Works, and proved

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* Hist. Eccl. Lib. 3. Cap. 24.

the Divinity of their Religion by the Sanctity of their Lives." *Justin Martyr* tells the Emperor, || "We Christians have renounced Demons, and we worship the one God, through his own Son. We, who did formerly take Pleasure in Adulteries, embrace the strictest Chastity. — We, who by Hatred and Slaughter raged against each other, and refused to sit at the same Fire with those, who were not of the same Tribe, since *Christ's* Coming into the World, familiarly converse together, pray for our Enemies, and the Conversion of those who unjustly hate us; endeavouring to persuade them to live according to the excellent Precepts of *Christ*; that so they may have just Ground to hope for the same Rewards with us from the God and Judge of the World."

Wonderful was the Efficacy of this Doctrine over the Minds of Men, producing an immediate and thorough Reformation in all its Adherents. — When the Heathens derided them for the mean and unpompous Solemnities of their Religion, they declared, that God respected no Man for external Advantages; that an humble Heart, and an innocent Life, were the most acceptable Offerings to God; that a pious Soul was the fittest Temple for God to dwell in; and to be intent upon Prayer and Praise, the best Festival. This Religion of the Christians rendered their Profession amiable to the World, and often forced their Enemies to acknowledge, that God was in them of a Truth.

Fifthly, The Christians gained many Proselytes by their Patience and Constancy in their Sufferings. They bore the fiercest Threatenings with an unshaken Mind. They even despised Life, when they were called to suffer for the Testimony of a good Conscience, and triumphed in the Midst of the greatest Tortures. This continuing for many Ages, and very often occurring, did convince their Enemies, that their Religion was true, and that there was a supernatural Power that did support them under all their Calamities. *Lactantius* thus triumphs in the Cause.* "By Reason of our wonderful Courage, our Number is increased, many flocking to us from those that worship Idols. — For when they see Men torn in Pieces by a Variety of Torments, and yet maintain Patience unconquerable,

|| In Dialogo prope finem. Page 88. * De Justitia, lib. 5, Cap. 13.

able, their Tormentors began to think, as they had Ground to do, that the Consent of so many, and the Perseverance of such dying Persons, could not be in vain; and that Patience itself, were it not from God, could not hold out under such Racks and Tortures. This is that Virtue which the Philosophers vainly boast of, but never really possess." This, and more to the same Purpose, he there elegantly urges to the Honour of our Religion. By the Force of such Arguments, *Justin Martyr* confesses, that he was brought over from being a *Platonic* Philosopher, to become a Christian; for when he had observed the Christians, whom he had often heard calumniated, not afraid of terrible Deaths, I thought with myself, says he,† *that it was not possible, that such Persons could wallow in Vice and Luxury; it being the Interest of vicious Persons to shun Death, to dissemble with Magistrates, and to do every Thing to save their Lives.* *Tertullian* tells *Scapula*, in the Conclusion of his Address to him; 'Tis to no Purpose to think this *Seet* will fail, which you'll see the more built up, the faster it is cut down; for who can behold such eminent Patience, and not have some Scruple in his Mind, and begin to enquire the Cause of it? And when once he knows the Truth, he himself immediately follows it. Hence *Julian* the Emperor, called the Apostate, counted it Policy not to put the Christians openly to Death, because he envied them the Honour of being Martyrs, as he perceived it contributed to the Increase of their Proselytes. We have many more Instances of the holy Lives of primitive Christians, of their Answers to the Accusations of the Heathens, and their Patience under Sufferings; but these must suffice; and we shall now proceed to a short History of their Persecutions.

C H A P. XIV.

An Account of the Persecutions raised against the Christian Church, before the Time of Constantine the Great.

THE first who raised a general Persecution against the Christians, was the Emperor *Nero*. He was a Prince of such brutish, extravagant Manners, that their own Writers scruple not

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to call him, *a Beast in human Life*. Eusebius, after enumerating many enormous Vices for which he was notorious, and many Instances of unparalleled Cruelty for which he was remarkable, concludes with saying, That he wanted this only to be added to compleat the worst of Characters; *that he was the first Emperor who persecuted the Christian Religion*. He published Laws for suppressing it, and putting to Death those who professed it; as appears by an Inscription found in *Spain*:† For he seems to have carried his Persecution even to that Country. And, among other Instances of Wickedness, set *Rome* on Fire in the 10th Year of his Reign, *Anno Domini* 65. the conquering Flames reducing ten Regions, out of Fourteen, into Ashes, laying Waste the most stately Houses, magnificent Temples, and venerable Antiquities of that Place, which had been preserved for many Ages with great Reverence. *Nero*, himself, beholding the same with Pleasure from *Mecænas's* Tower, in the Habit of a Player, sang the Destruction of *Troy*. And, tho' it was in vain, he afterwards endeavoured to amuse an injured People, by casting the Odium of it upon those who were called Christians, whom he treated with all Instances of Scorn and Cruelty. “Tho' Severity was exercised, says *Tacitus*, the People beheld them with Pity, and looked on their Death, not done for the public Good, but to satisfy the Cruelty of one Man”. This Persecution continued a full Year, even after the Burning of *Rome*, 'till *Anno Domini* 66. It raged also in other Parts of the Empire, as at the Metropolis; in which suffered *St. Paul*, and *St. Peter*; tho' the Time is not certain.

After the short Reigns of *Galba* and *Vitellius*, and the merciful Disposition of *Vespasian*, and *Titus* his Son, which afforded some Rest to the Christians, *Domitian* succeeding to the Empire, a new Persecution arose against the Christians. He is said to be of a lazy, unactive Temper, suspicious, covetous, and insolent; yet so wickedly ambitious, as to affect the Title of LORD and GOD, in all public Edicts. Whilst the grossest Hypocrisy and Cruelty were most conspicuous in his Life, he delighted in Cruelty to Insects, and afterwards exercised it on all Ranks of Men,
however

† NERONI CL. CAES. AUG. PONT. MAX. OB. PROVINC. LATRONIE. ET HIS QUI NOVAM GENERI HUM. SUPERSTITION. INCULCAB. PURGATAM. *Gruteri Inscript. Pag. 238.*

however distinguished by Birth or Character, upon the most trifling Pretences. He, says *Tertullian*, not only imitated *Nero's* Cruelty; but in this, he exceeded him. *Nero* was content to command Executions at a Distance; *Domitian* took Pleasure to see them done before his Eyes. The Christians he every where persecuted by Death or Banishment. *John*, the Evangelist, was by his Order sent to *Rome*, and banished to the Isle of *Patmos*. He commanded those to be killed, who were of the Stock of *David*, in *Judea*. He put to Death his Cousin-german *Fl. Clemens*, at that Time Consul, for giving a good Testimony to *Christ*, and banished his Wife *Fl. Domitilla*, his own Kinswoman, into the Island *Pontia*, upon the same Account. The Persecution began in the 92d Year of the Christian Æra, 26 Years after that by *Nero*; and continued 'till *Domitian's* Death, which was about three Years after. His bloody Practices having rendered him intolerable to his Friends and Servants, they conspired against him (his own Wife being of the Confederacy) and killed him. His Successor, *Cosceius Nerva*, abrogated many of his Acts, and recalled the Banished; (among these, *John*, the Apostle, quitted *Patmos*, and retired to *Ephesus*.)

The third Persecution commenced under *Trajan*, whom *Nerva* appointed to be his Successor. History mentions, that he usually acted by the Advice of his Senate, and they, to recompence him, gave him the Title of *Optimus*; and that he conversed freely with all Men, desiring rather to be loved than feared by the People; but the Glory of all this is exceedingly eclipsed in the Records of the Church, by his severe Proceedings against the Christians. He looked upon the Religion of the Empire as undermined by this new Way of Worship; that the Number of Christians grew formidable, and might possibly endanger the Tranquility of the *Roman* State; and withal, was persuaded to think that there was no better Way to secure to himself the Favour of the *Gods*, especially in the Wars, than to persecute the *Christians*; and accordingly, he proceeded against them under Pretence of their being illegal Societies; commanding them to sacrifice to the *Gods*, or be punished as Contemners of them. Some of the chief of those who suffered Martyrdom in this Persecution were *Clemens*, Bishop of *Rome*, *Simeon* of *Jerusalem*, and *Ignatius*, of *Antioch*. The last of these *Trajan* himself condemn-

ed; and ordered him to be sent to *Rome*, and there exposed to wild Beasts.

This Persecution is placed by *Eusebius*,* and by many others, in the 10th Year of *Trajan*, and the 108th of the Christian *Æra*; but *Spanhemius* thinks, that it began five Years sooner. It raged, as in other Parts of the Empire, so especially in the Provinces of *Pontus* and *Bithynia*, where *Pliny* the Younger, then governed, as *Proprætor*, with Proconsular Power and Dignity, who seeing the vast Numbers of Christians that were indicted by their Accusers, and with the utmost Magnanimity maintaining their Integrity in their Christian Profession, in Spite of the severest Persecutions, concluded, that to proceed with Severity against All would be in a Manner to depopulate these Provinces; he thought it therefore a Matter worthy of his mature Consideration; whereupon he wrote to the Emperor *Trajan* concerning this Matter; and as it contains a Testimony from a Heathen, concerning the Propagation of the Christian Religion in his Time; and as he acquaints us with the State of the Christians, their Innocency and Integrity, we would willingly have inserted a Translation thereof, but for Want of Room are obliged to refer to the Original.† In Consequence of this Epistle, we find *Trajan* was under a Difficulty to vindicate his former Measures, and receded from those severe Edicts before published against them, and directed *Pliny* likewise to pursue the more moderate Measures; so that the Persecution greatly abated; tho' he did not, as we find, repeal, or revoke, several Edicts for suppressing the Christian Faith.

Hadrian, the adopted Son of *Trajan*, succeeded in the Empire, and continued the Persecution against the Christians; or rather was the Author of a fourth Persecution; so *Sulpitius Severus* calls it. 'Tis true, we do not find any severe Laws made by this Emperor against the Christians; but he put those of his Predecessor in Force, and the Heathens were very forward, in most Places, to proceed to Acts of Cruelty against the Christians, when not restrained by the Civil Power. *Jerom* particularly tells us, that this Emperor was initiated in almost all the Mysteries and Rites of heathenish *Greece*, which gave Occasion to those who hated the Christians to fall upon them without any special

Commission;

* Lib. III. cap. 36.

† Plinii Lib. X. Ep. xcvi. p. 387.

Commission ; and that a grievous Persecution arose appears from the Apologies which *Quadratus* and *Aristides* presented to the Emperor. And *Eusebius* informs us, that *Serenius Granianus*, one of the Proconsuls in *Asia*, wrote to *Hadrian* to mitigate the Persecution, which the Emperor commanded to be done by a Rescript, directed to *Minucius Fundanus*, his Successor in that Province. The like he did in other Places, as appears by *Melito's* Apology, one Part whereof is preserved by *Eusebius*, Lib. 4. Cap. 26. *Dion Cassius*, a Heathen, says, That tho' *Hadrian* reigned with great Moderation and Humanity in other Respects, yet his putting to Death many good Men in the Course of his Reign, exposed him to great Infamy. The learned *Spanhemius* reckons, that this Persecution commenced in the second Year of *Hadrian's* Reign, and ceased about the 10th A. D. 126 ; when his *Decimalia* were celebrated. This Emperor, on his Death-bed, according to *Spartian*, his Historian, spoke concerning his Soul, like one without God, and without Hope ; which shews what uncertain Expectations the Heathens had of future Happiness, being destitute of divine Revelation.

Antoninus Pius succeeded in the Empire. He continued the Persecution, wherein many received the Crown of Martyrdom. For stopping the Persecution, *Justin Martyr* exhibited an Apology to the Emperor, which produced the following Answer to the Common Council of *Asia*.*

“ The Emperor *Cæsar, Titus Ælius Hadrian, Antoninus Augustus Pius*, High-priest, the fifteenth Time Tribune, third Time Consul, Father of his Country, to the common Assembly of *Asia*, greeting. I am very well assured, that the *Gods* themselves will take care, that this Kind of Men shall not escape ; it being much more their Concern than it can be yours, to punish those who refuse to worship them, whom you do but confirm in their Opinions, while you oppress and accuse them as Atheists ; and object other Crimes against them, which you cannot prove. Nor can a more acceptable Service be done them ; for being accused, they chuse to die, (rather than live) for that God whom they worship ; by which Means they become victorious. As for the Earthquakes that have been, or yet do happen, it may not be amiss to compare your Case with theirs.

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* Extat ad Calcem, Apolog 2. *Just. Martyris, Operum*, p. 100.

They, at such a Time, are much more secure and confident in their God; whereas you, seeming to neglect the Gods and their Rites, are ignorant of that Deity which they worship; and therefore envy, and persecute to the Death those who worship him. Concerning these Things, several Governors of Provinces have heretofore wrote to my Father, of sacred Memory, to whom he returned this Answer; *That these Men should be no Way molested, unless it appeared, that they attempted some Thing against the Roman Empire.* Yea; I myself have received many Letters concerning them, to which I answered according to my Father's Opinion, which I propose to imitate. After all which, if any should go on to create them any Trouble, meerly because they are such Men (*i. e.* Christians) let him that is indicted of the Crime be absolved, tho' it appear he be such a Man; and let the Informer undergo Punishment. — Published at *Ephesus*, in the Place of the common Assembly of *Asia*."

This Letter is calculated, from the Year of the Consuls, to have been sent in the Year of our Lord 140. *Vulg.* the third Year of the Reign of *Antoninus Pius*. The Christians had some Tranquility for the Rest of his Reign. He died on the 17th of *March*, in the Year of our Lord 160.

Marcus Aurelius Antoninus, Philosophus, succeeded as Emperor. Some of his Historians speak great Things in Commendation of him as a great Philosopher; but withal, zealous of heathen Rites to the highest Degree of Superstition. He was, therefore, easily prevailed on by the Priests and Philosophers about him, to entertain a Prejudice against Christianity, and persuaded to set on Foot the fifth Persecution against the Christians, whom he endeavoured to suppress by new Laws and Edicts; exposing them to all the Malice of their Enemies. The Persecution commenced in the eastern Parts, about the 7th Year of his Reign, and continued for several Years. It spread into the West, especially *France*, where it raged with great Severity. That the Conflict was very sharp may be guessed by the Croud of Apologies which were presented to the Emperor by *Justin Martyr*, *Melito*, *Athenagoras*, and *Apollinaris*. In *Asia*, *Polycarp*, Bishop of *Smyrna*, was among the first Martyrs; twelve Others from *Philadelphia* suffered with him.

The

The Account of *Polycarp's* Martyrdom, recorded by *Eusebius*, Lib. IV. Cap. 15. is a most valuable Piece of Antiquity, (tho' too large to be inserted in this Place) as a singular Instance of Imperial Haughtiness, and Revenge, of *Jewish* and *Gentile* Prejudice and Cruelty; and of invincible Christian Fortitude, and attended with such Circumstances as many account miraculous. This was wrote in the 100th Year of his Age or thereabouts, in the Year of our Lord 167.

In this Persecution, many others suffered Martyrdom. At *Rome*, *Ptolomy*, *Lucinus*, and *Justin*, the Martyr, were first scourged and then beheaded. In *France*, as *Eusebius* informs us, they exercised almost unheard-of Cruelties on such Persons as were accused of, or owned themselves to be Christians, without Regard to Age or Sex.

At length, *Marcus Antoninus* seems to have relaxed the Persecution, upon the following Occasion. He being engaged in a War with the *Quadi*, called now *Austria* and *Bavaria*; his Army was under great Difficulties, being like to perish with Thirst, under a warm Sun and hot Soil, where they could have no Water. In this Strait his Officers told him, there were in the Army a Legion of Christians, called the *Melytenian*, and there were none but these Christians who could obtain it by Prayer. The Emperor, therefore, desired that they might call upon their God, which they did. "Falling down upon our Knees (as is our Custom) says *Eusebius*, * our Enemies thought this an unusual Sight, but a more wonderful followed; for it is said, that suddenly there came upon the Enemies Thunder with Lightning, which ruined and put them to flight. But a pleasant Shower came upon the *Roman* Army to refresh them, who were like to perish for Thirst, and were praying to God for it." The Truth of this Fact is avouched by *Tertullian*, who lived near that Time, and from him and *Apollinarius*, is recorded by *Eusebius*, in his History, and in his *Chronicon*. The Substance of the Story is also owned by the Heathen Historians; as *Julius Capitolinus*, &c. Though out of Spite to the Christians, they ascribe it to *Jupiter Pluvius*, or to the Emperor's own Prayers. *Claudian* also sings of it †. Mr. *Addison*, whose Writings have been so celebrated

* Hist. Eccl. Lib V. Cap. 5.

‡ *Millar's* Propagation of the Gospel, Vol. I. p. 343.

brated in his Travels through *Italy*, informs us, That upon *Antoninus's* Pillar is to be seen at this Day the Figure of *Jupiter Pluvius*, sending down Rain on the fainting Army of *Marcus Aurelius*, and Thunder-bolts on his Enemies. He likewise mentions to have seen a Medal, which relates to the same Affair, where the Emperor is called *Germanicus*, and carries on the Reverse a Thunder-bolt in his Hand; and the learned *Hermannus Wilsus* has wrote a Treatise to confirm the Truth of this Matter; but this Evidence must suffice in this Place. Upon the happy Event, the Emperor wrote to the Senate, acknowledging this great Blessing, and commanded all just Favour to be shewn to the Christians. That the Emperor wrote such Letters is evident, since *Tertullian*, who wrote but about 30 Years after, quotes them, which he would never have done, had it not been unquestionable, and known to the *Romans* at that Time: And it appears by *Eusebius*, that the good Effects of this Indulgence continued even to the Time of the Emperor *Commodus*.

The Christians enjoyed a considerable Time of Tranquility and Peace under the Reigns of the Emperors *Commodus*, *Ælius*, *Pertinax*, and *Julian*; that is, for the Space of about 15 Years, from *Anno Dom.* 180 to 195, in which Time the Christian Religion made great Progress. For as *Eusebius* informs us,* *The Doctrine of Salvation did then prevail with all Sorts of Men, to worship the only true God, even at ROME, those who were of the first Rank, for Riches and Honours, with their whole Families, joined themselves to the Church, to obtain Salvation to their Souls.*

Severus, in the Year 195, assumed the Throne. He soon discovered a passionate and bloody Temper, and put to Death many of the *Roman* Senators. Under him began the 6th *Persecution*. He at first appeared a little favourable to the Christians; but he soon found a Pretence for traducing them as a People, that designed nothing but Treason and Rebellion against the State; and not only suffered his Ministers and Governors to treat them with all imaginable Cruelty, but also published Edicts, forbidding any, under the most terrible Penalties, to profess either the *Jewish* or *Christian* Religion, as is mentioned even by *Spartian*, a Heathen,† which were executed with that Rigor and Inhumanity,

* Hist. Lib. V. Cap. 21.

† *Spartiani Severus*, in vitis *Cæsarum*, p. 184.

nity, that the Christians in those Days verily believed, that the Time of *Antichrist* did then take Place. Some of the Martyrs of Note in this Persecution were *Victor*, Bishop of *Rome*, *Leonidas*, the Father of *Origen*, beheaded at *Alexandria*; *Serenus*, *Heraclides*, *Heron*, another *Serenus*, *Plutarchus*, all *Origen's* Scholars, and *Rhais*, a Catechumen. She also, says *Origen*, received Baptism by Fire. *Potamiana*, an illustrious Virgin, and her Mother *Marcella*, after various Torments, were committed to the Flames; and *Basilides*, one of the Officers, who led them to the Execution. *Iræneus*, Bishop of *Lyons*, being prepared by several Torments, was at Length put to Death. 'Tis not easy to assign the certain Date of his Martyrdom, but probably it was about the Year of our Lord 202, before *Severus's* Expedition in *Britain*, when he took *Lyons* in his Way, that he might see the Execution done with his own Eyes. And, indeed, the vast Numbers who are said to have suffered there agree well enough with the fierce and cruel Temper of that Prince, who had conceived a particular Displeasure against those Citizens, and a worse against the Christians. Tho' many of these Martyrs are unknown to us, yet their Names are honourably recorded in the Book of Life.

We might here entertain our Readers with an Account of *Apollonius Tyanæus*, an Impostor, who appeared in the Reign of *Domitian*; of *Lucian*, and of *Samosata*, an *Epicurean*, who wrote with the greatest Malice against the Christians, and, as *Suidas* says, was torn to Pieces by Dogs. We might likewise mention *Celsus*, another avowed Enemy, who was in great Vogue in the Reign of *Hadrian*, and wrote against the Authority of the Scriptures, and the Christian Religion. To which *Origen* gave such a solid Answer, in his eight Books, as may not only serve for a Refutation of him, but of all modern Libertines and Deists likewise. And we might mention many others of the antient Opposers and Defenders of the Christian Religion by their Writings; but this would be too tedious an Undertaking. There is one Thing, however, observable in the Histories of these antient Authors, that many Things are acknowledged by the very Enemies of Christianity, which have contributed in all Ages to the Evidence of some important Facts relating to Christianity, of which a great many Instances occur in the Writings of *Eusebius*, &c.

To

To return to the State of the Church under the Heathen Emperors. *Septimius Severus* dying, his Son *Marcus Aurelius Antoninus Bassianus Caracalla* succeeded in the Empire in the Year of our Lord 211. He was a most cruel Prince: He killed his own Brother *Geta*, and after his Death, consecrated him as a Deity; saying, Let him be a Saint, since he is not alive. He married his Father's Widow *Julia*; he consulted with none but Magicians and Astrologers. He cruelly put to Death many illustrious Persons of *Rome*, who would not defend his Vices, and even filled *Alexandria* with the Blood of its Inhabitants, being void of Humanity to his Subjects, or Fidelity to his Allies. His own Officers conspired against him, and *Martian*, a Captain, by Order of *Macrinus*, killed him, after he had reigned six Years.

Marcus Opilius Severus Macrinus was saluted Emperor in the Year of our Lord 217. His Life being much the same with the last mentioned, and meeting the like untimely Fate, we shall pass to

Marcus Aurelius Antoninus Heliogabalus, so called, because he was Priest of the Sun before his Election. He was chosen Emperor by the Army in the Room of *Macrinus*. He carried his own God with him to *Rome*, forbidding the Worship of any other. He built him a Temple, and continued Priest himself, commanding the Vestal-Fire, the *Palladium*, and consecrated Bucklers, to be carried thither. He said, that *the Religion of the Jews and Samaritans, and the Devotion of the Christians ought also to be brought there; that the sacred Priesthood of HELIOGABALUS might maintain all Kind of Worship*. He was a Prince extravagantly vicious and luxurious, and a Monster in all Kind of Debauchery. These three last mentioned Princes, tho' very vicious, (as *Lampridius*, a Heathen, calls them) did not persecute the Christians.

Alexander Severus was declared Emperor in the Year of our Lord 222, and governed 13 Years. He was a calm, wise, mild, and learned Prince; one of the best of the Heathen Emperors. His Historian, *Ælius Lampridius*, has the following Passages, that deserve our Notice. He says,* That this Emperor, in his private Chapel, to which he resorted almost every Morning

* *Lampridii Alexander Severus, passim, p. 212.*

Morning for his Devotion, had the Images of some deified Princes and holy Persons; and among them APOLLONIUS, CHRIST, ABRAHAM, ORPHEUS, and these Sort of Gods. A strange Mixture! He reserved to the Jews their Privileges, and permitted the Christians to live quietly. — He went up to the Capitol every seventh Day, and frequented the Temples. He desired a Temple should be built to CHRIST, and that he should be received among the Gods. — He made a public Edict, when he was to appoint Governors of Provinces, exhorting the People, if they had any Crime to accuse them of, to prove the same under Pain of Death. For, said he, it was reasonable, when the Christians and Jews did this with regard to their preaching Priests that were to be ordained; that as great Care should be had in electing Governors of Provinces, who were intrusted with Mens Lives and Estates. — He often used these Words, which he had heard from the Christians, whatsoever ye would that Men should do to you, do ye even so to them; which he likewise caused to be inscribed on his public Buildings. — From hence it seems probable, that Christianity had made such Progress over the World at that Time, that the Precepts thereof were in high Esteem, and the Conversation of its Professors so pure and unblamable, that gave this Prince a favourable Opinion of the Adherents to Christianity.

The Church had now enjoyed a considerable Time of Peace for the Space of 27 Years.

The next who created a Disturbance to the Christians was Maximinus, a Man of base and obscure Original, and of sordid Education, but of Strength and Stature beyond common Men. Having put to Death that excellent Prince last mentioned, he usurped the Government, and ruled by arbitrary Measures, with Oppression and insatiable Cruelty. He raised the seventh Persecution against the Christians; he more especially vexed the Clergy, and commanded, that the Presidents of the Churches, as the principal Propagators of the Christian Doctrine, should be put to Death.

This Persecution is placed Anno 237. *Fermilian*, Bishop of Cappadocia, in his Letter to *Cyprian* says, “it was not a general, but a local Persecution, that raged in some particular Places,” and especially in that Province where he lived. *Serenianus*, the Roman President, driving the Christians out of all these Countries,

among the Martyrs were *Pontian*, Bishop of *Rome*, *Ambrosius*, and *Marcian*.

After *Maximinus*, reigned *Balbinus*; to them succeeded the *Gordians*, and to them *Philippus Arabs*, at which Time, for about 12 Year's Space, the Church enjoyed some Mixture of Calmness and Tranquillity. His Character is differently represented. Some say, that he was the first Christian Emperor; others, with more Reason, assert the contrary. His Character, as a Usurper of the Government by the Murder of the hopeful Prince *Gordian* the Younger, and many After-acts during his Reign were such, as were not only dishonourable to that Name, but such as the Professors every where abhorred.

We therefore proceed to *Decius*, who being advanced to the Imperial Throne, raised the eighth Persecution, *Anno Dom.* 250, which proved, though among the shortest, one of the hottest of any that had hitherto oppressed the Christian Church. This must be ascribed to that Emperor's Zeal for Heathenism, which he saw fatally undermined by Christianity, and that there was no Support of the one, but by the Ruin of the other. *Decius* reigned scarce two Years, being pursued by the *Goths*, who ravaged the Provinces of *Mæsia* and *Thracia*. He drowned himself in a River, where his Body was never found. In his bloody Reign many were put to Death by severe Tortures; and *Alexander*, then Bishop of *Jerusalem*, an aged venerable Man, who had governed his Church many Years, was carried to *Cæsarea*, and after a bold Confession of his Faith was cast into Prison, where he died. *Babylas*, Bishop of *Antioch*, also died in Prison.

Gallus succeeded *Decius*, as in his Government, so in his Enmity to the Christians, carrying on what the other had begun: But the Cloud soon dispersed by his untimely Death. And

Valerian, who entered upon the Empire with universal Applause, at the Beginning of his Reign, patronized the Christians; but this pleasant Scene soon vanished. The Emperor being seduced by a Magician of *Egypt*, called *Macrinus*, vigorously set himself to suppress Christianity about the Year 257, when the ninth Persecution began, and continued about three Years and a Half. *Dionysius*, Bishop of *Alexandria*, was banished to *Cephra*, a barbarous Tract of the *Libyan* Desert, and probably continued there till the Persecution was over. He represents this

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Persecution as exercised with almost all Kinds of Severity. *Cyprian*, elegantly, and very pathetically bewails the Hardships and Sufferings which the Martyrs did then undergo, *Xistus* and *Quartus* being beheaded; and the 300 Martyrs *de Massa Candida*, who, rather than do Sacrifice to the Heathen Idols, leaped into a Pit of burning Lime, kindled for that Purpose; and at Length, *Cyprian* himself was beheaded at *Carthage*, and many others in *Spain*, at *Rome*, and at *Cæsarea*.

Divine Providence, which sometimes pleads the Cause of oppressed Innocence in this World, seems to have made an Example of this Tyrant; for not only the Northern Nations broke in upon his Empire, but he himself was taken Prisoner by *Sapor*, King of *Egypt*; who treated him worse than his meanest Slave, and, at last, put him to a miserable Death*.

His Son *Gaius*, growing wiser, perhaps, by the Miscarriages of his Father, stopped the Persecution, and published an Edict, whereby he might restore Peace and Serenity to the Church.

And under the Reigns of the Emperors *Claudius*, *Tacitus*, *Florianus*, *Probus*, *Carus*, and *Numerian*, the Christians enjoyed a long Time of Peace and Prosperity. If we reckon this from the Captivity of *Valerian*, in the Year of our Lord 260, to the Beginning of the tenth Persecution, which is placed about the Year 302, this Tranquility continued near 42 Years.

This Persecution did not commence with the Beginning of *Dioclesian's* Reign; he was declared Emperor in 284, and assumed *Maximinus Hercules* for his Collegue 286. About this Time, *Eusebius* informs us, † that the Emperors were so favourable to the Christians, that they appointed many of them Deputies and Governors over whole Nations; that they lived in Honour at the Emperor's Court; that they made public Profession of their Religion; had Places for their public Assemblies in all Cities; that great Numbers of the Heathens became Proselytes to the Christian Faith, and their Bishops and Teachers were held in high Esteem by the Emperors themselves. This Prosperity did daily increase, nor could the Designs of the wicked pros-

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* Eutropius & Aurel. Victor. in *Valerian. Lactantius de Mortibus Persecutorum*, p. 66.

† Hist. Eccl. Lib. 8. Cap. 1.

per against them ; 'till *Galerius Cæsar*, returning victorious from *Persia*, began to persecute the Christians about the Year 297. The Hatred which his Mother inspired into him against them, made him exclude them both from his House and Army, and the General *Veturius* was charged to persecute the Christian Soldiers, in the Year 302.

Dioclesian and *Galerius*, meeting at *Nicomedia*, in *Bythynia*, *Dioclesian* was prevailed upon to exterminate the Christians, by destroying their Churches, commanding their Bibles to be burned, the richer Sort to be branded with Infamy, and the meaner to be made Slaves ; they were likewise commanded to sacrifice, or exposed to violent Deaths. It would be tedious to reckon up the Number of very considerable Persons that suffered under this Persecution ; the eighth and ninth Book of *Eusebius's* History are full of them.

Maximian sought all Occasions to stir up *Dioclesian* to carry on the Persecution with greater Vigour, by the most base, and groundless Insinuations.

But *Dioclesian*, having a Fit of Sickness, was soon after prevailed upon to resign the Imperial Crown about the Year 304, after having, for 10 Years, persecuted the whole Christian Church, and the Emperor, and his Abettors, thought they had utterly destroyed the Name and Superstition of the Christians. *Monsieur Godeau* reckons, that in this Persecution there were no fewer than 17,000 Martyrs killed in one Month's Space ; and he likewise observes, that in the Province of *Egypt*, no less than 144,000 died by the Violence of their Persecutors. But notwithstanding the Baseness of their Intention, and the vigorous Measures they pursued, Christianity was not extirpated all this Time, but rather farther propagated, and where they had done their utmost to ruin it, even there it had a glorious Resurrection, and Paganism hastened to its Ruin.

Divine Vengeance did most apparently pursue many of the Persecutors, who had an active Hand in this, and the former Persecutions of the Christian Church ; this is so frequently observed by Ecclesiastic Historians, that we cannot intirely omit to mention, that *Nero*, being thrust from his Throne, and perceiving himself in Danger of Death, became his own Executioner. — *Domitian* was killed by his own Servants. —

Trajan

Trajan died of a Paralytic and Hydropic Disease. ——— *Hadrian*, of a terrible Distemper, accompanied with Terrors of Mind. ——— *Antoninus Philosophus*, remitted the Persecution, and died of an Apoplexy. ——— *Severus* was taken off by his own Son. ——— *Maximus* reigned but three Years, and died a violent Death. ——— *Decius*, drowned, as before observed, and his Body never found. ——— *Valerian* made a Captive, and cruelly put to Death. ——— *Dioclesian* was obliged to resign the Empire, being disordered in his Mind, killed by Poison. ——— *Maximianus Herculeus*, was spoiled of his Empire, and strangled. ——— *Maximianus Galerius* was smitten with a dreadful Ulcer, and expired in Torments. ——— *Severus* cut his own Veins and died *. The preceding is a concise Account of those ten Persecutions, which so remarkably harrassed the Christians, in the early Ages of Christianity, notwithstanding which, we find, it triumphed and prevailed with almost incredible Success, which contributed greatly to strengthen the Faith of the primitive Believers, in its divine Original, and affords the Christians, in all succeeding Ages, a convincing Proof, that it is of God, and not of Men. We might now enter on a particular Account of the Establishment, Doctrines, and Discipline of the *Roman* and *Greek* Churches, but think it will be proper, previous thereto, to give some Account of the great Instruments and Methods whereby it became a national Establishment.

C H A P. XV.

Of the Propagation and Establishment of Christianity, in the fourth Century; under the Reign of Constantine the Great.

TH^{O'} the Christian Church had been thus oppressed by a long Series of Persecution; yet, now we shall see Idolatry ruined and abandoned, the Kingdom of Christ prevail, and the *Roman* Empire itself become Christian.

To set this great Event in a true Light, we must consider some Things memorable in the Life of *Constantine* the Great, the

* See *Cave's* Primitive Christianity. *Eusebius* Eccl. Hist. or *Mil-lar's* History of the Propagation of the Gospel.

the first Christian Emperor. His Father's Name was *Constantius Chlorus*, who favoured the Christians more than any of his Colleague Emperors. His Mother was called *Flavia Julia Helena*, of whose Virtue we may have Occasion to take Notice.

Constantine the Great, is said to arrive at *York* in *Britain*, on the 25th Day of *July*, in the Year of our Lord 306, about four Days before his Father died, by whose last Will he succeeded as Emperor in the West; and, for the first six Years, continued in the Religion wherein he had been educated, a *Gentile*, and satisfied himself with the Title of *Cæsar*, not assuming that of *Augustus*, or Emperor.

Constantine, being well informed of the Persecution raised against the Christians, particularly *Maximianus Hercules*, who was made Emperor of *Rome*, and being solicited by an Embassy, sent him by the Senate and People, took a Resolution to free the City from the Tyranny of that Usurper. He appears, from History, to have well considered the Folly of worshipping a Multiplicity of Gods, by superstitious Rites, and the Piety and Wisdom of his Father, who acknowledged one only God, the Supreme Governor of the World, and had protected the Christians even in his own Palace, and had likewise been Witness of the Miscarriages of the Former, and Successes of the Latter. He resolved to lay aside the vulgar Deities, and adhere only to the God of his Father, in which also his Mother, a Person of distinguished Piety, greatly encouraged him. To this one God he addressed himself, beseeching, that God would make known himself to him, and crown his Undertaking with Success. *Eusebius*, who relates this Circumstance, grants, that his Prayer was answered in so remarkable a Manner, in the Success of his Arms, as would have been incredible to him, had he not received it from *Constantine* himself. — After the signal Victory he obtained over *Maxentius's* Army, *Constantine* made a triumphant Entry into the City of *Rome*, amidst the universal Acclamations of the People, as their Saviour, or Deliverer. He very piously set up a Monument of Gratitude to God, who had gained him the Victory*, and began by Degrees to declare by Edicts, &c. in Favour of Christians, and sent for Christian Bishops, to explain to him the principal Doctrines of the Christian Religion, respecting

* Euseb. Hist. Lib. 9. Cap. 9.

specting Jesus Christ, his Incarnation, Life, and Sufferings, and the Way of Salvation by him. — He received them with Honour and Respect, and entertained them at his Table. — He exempted them from all secular Employments : — He freed their Churches from Taxes, and required Restitution to be made to them of all their Churches and Effects that had been confiscated, and the present Possessors to be repaid out of the Treasury. — He likewise took away the Punishment, by Crucifixion, out of Respect to our Saviour's Passion. — He laid aside the *Ludi Sæculares*, or solemn Games, kept once every hundred Years with great Magnificence, pompous Sacrifices, and prophane Ceremonies.

Here was now a short Interval, wherein *Maximinus*, in the East, and *Licinius*, disturbed the Peace and Tranquility of the Christians. To chastise *Licinius*, *Constantine* resolved upon an Expedition against him. The Armies first met at *Cybalis* in *Pannonia*, where *Licinius* was routed. Afterwards, he recollected Forces, and engaged in *Thrace*; at which Time *Constantine* earnestly solicited Heaven to be on his Side, while *Licinius* laughed and derided his Superstition. *Constantine* in the Battle caused the imperial Standard of the Cross to be carried before him, which Way soever it turned; the Enemy fled, the greater Part of the Army laid down their Arms, and *Licinius*, himself, fled to *Nicomedia*, and sued for Peace with *Constantine*. History likewise informs us, that he recruited his Army, he attempted new Seditions, whereupon he was followed, besieged, taken, and put to Death. This, *Spanhemius* computes to have happened about Anno 324.

By the Death of *Licinius*, the whole Government of the Roman Empire devolved upon *Constantine*; he immediately set himself to restore Tranquility to the Christians, in those Provinces where their Rights and Privileges had been infringed by *Licinius*, released the Captives, and, as far as possible, obliged the Governors to obtain Satisfaction for all the Injuries they had suffered. In Case of Martyrdom, he commanded their Goods and Lands to be restored to the next in Kindred, and if none such, to the Use of the Church. — He took also great Care to maintain the religious Observation of the Lord's Day, as well in his Army as elsewhere. — He also took Care, that none should

should be Governors, or Presidents, but who were Christians; or, if Gentiles, that they should offer no Sacrifices; he extends this even to the *pretorian Prefect*, or highest Office.

The Emperor also published a Law, which he sent to the Governors of the Provinces, for erecting, enlarging, and beautifying the Christian Churches at his own Charge; Notice whereof he gave to the Bishops of several Churches; that to *Eusebius* was written in 324*.

The Emperor also wrote a large, pathetic, exhortatory Epistle to the provincial Governors of the East, where, with great Wisdom and Piety, he exhorts all his Subjects to embrace Christianity. But notwithstanding *Constantine* used Prayers and Arguments to convert the Gentiles to the Truth; yet he would not force them to change their Religion, but left them to the Freedom of their own Choice.

Peace and Tranquility being restored at *Rome*, *Constantine* transferred the Seat of the Empire from *Rome* to *Byzantium*, in *Thracia*, which he re-edified, beautified and enlarged with all the Ornaments Art could contrive, and commanded it should be called *New Rome*; but, in Honour of his Name, it is called *Constantinople* to this Day. He finished and dedicated it A. D. 330.

He built many noble Churches and Oratories, both in City and Country, wherein he suffered no Gentile Altars, or Images to be placed, nor any heathenish Festival to be solemnized; and he publicly exposed the Folly, Imposture, and Vanity of their Idols in the Street, but did not demolish, or deface the heathen Temples.

Nor did the barbarous Nations go without their Share in the happy Influences of Christianity; the Indians were brought over to the Christian Faith, by the Ministry of *Fruementius*. The *Iberians*, since called *Georgians*, the Inhabitants upon the *Rhyn*, the *Celtæ*, some of the remote Parts of *Gaul*, and the People upon the River *Danube*, &c. were brought to the Belief of the Gospel.

The Emperor had hitherto tried, by Patience and Persuasion, to reclaim the gentile World, but finding very many obstinate, he proceeded to root out Idolatry by rougher Methods; to which End, he ordered Commissioners every where to open the pagan Tem-

* Apud. Euseb. de Vita Const. Lib. 2. Cap. 41.

Temples, to throw up the Doors of the Revestries, so as those Mysteries, which before none but the Priest beheld, should be exposed to the View of the People. The Statues of Gold and Silver were melted down; some others of their choicest Idols were preserved, and brought to *Constantinople*, for the People to behold and laugh at; there you might see the *Pythian*, here the *Swinthian Apollo*; in the *Circus*, the Tripodes brought from *Delpbos*; in the Palace, the Muses of *Helicon*; and in another Place, the Statue of *Pan*, &c. &c. — All which were entirely demolished. And,

At *Alexandria*, he banished the Priest of *Nile*, who used to perform ridiculous Ceremonies; and when the *Gentiles* cried out, the Goddess would be angry, *Nile* would no more overflow its Banks, the Event shewed the Predictions of the Priest, Foolishness, the River overflowing in as great a Measure the next Year. In short, by several Laws, he forbad to offer Sacrifices, to erect Images to the Gods, or to exercise any of their mysterious Rites; and when these Public Injunctions were despised, and the *Gentiles* gloried in their Shame, it must be owned, as *Eusebius* does, more rigorous Measures were put in Execution; some were banished, and others put to Death. By all these Means, the Kingdom of Satan fell under the Power of the Cross, in Memory whereof this good Emperor caused some of his Coins, still extant, to be stamped on the Reverse with the Figure of a Serpent bowing under, and struck thro' with the Banner of the Cross. By his Countenance, Authority, and Influence, the Christian Religion, which had been so long trampled upon, became peculiarly honoured, and esteemed; Bishops, or Pastors, were settled every where in the Churches; of many of them who were in the principal Cities there are yet Catalogues extant, in the ecclesiastic Historians; and took Care to enrich the Christian Church with Ecclesiastic Revenues and Benefices, and likewise erected many Christian Schools throughout the Empire; all which appears from the imperial Constitutions in the *Theodosian Codex*. †

From the preceding Account it appears, that the Emperor *Constantine* hitherto, with Regard to the Christians, acted the Part of a wise, good, and impartial Governor, and without any parti-

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† De Episcopis, Eccles. Cleric. Judæis, Paganis, Sacrificiis.

cular Regard to Sects, gave full Liberty to all Christians; but this Liberty was not of very long Continuance, and we are obliged, in some Measure, as we would act the Part of impartial Historians, to exhibit another Scene of Things to your View, however it might diminish the Credit of the Christians at that Time, or eclipse the Lustre of the Emperor's Character. It being too evident to be denied, that as soon as ever the Bishops and Priests, even in his Time, had the Temptations of Honour, and large Revenues, they immediately began to discover what Manner of Spirit they were of; *Constantine's* Letters to *Militades*, Bishop of *Rome*, are a Proof of the Jealousies and Animosities that reigned amongst them, wherein he professes it was Matter of no small Uneasiness to him to see so great a Number of People divided into Parties, and the Bishops disagreeing amongst themselves; and tho' the *Emperor* was willing to reconcile them by friendly References to *Militades*, and others; yet, in Spite of all his Endeavours, they maintained their Quarrels and factious Opposition to each other, and thereby gave Occasion for the common Enemies of Christians to deride and scoff at them. For this Reason he summoned a Council to meet at *Arles*, in *France*, to the End that after an impartial Hearing of both Parties, this Controversy might be happily compromised.

It is remarkable, that 'till about this Time the Sentiments of the primitive Christians, in Reference to the Divinity of our *Lord Jesus Christ*, were, generally speaking, pretty uniform; it does not appear, that there were any public Quarrels about this Article of the Christian Faith, except *Theodotus*, *Artemen*, and *Beryllus*, who asserted that *Christ* was a *meer Man*; the former of whom was excommunicated by Pope *Victor*, who appears to have been very liberal in his Censures against others.

The Occasion of this Controversy, generally called the *Arian* Controversy, was, that *Alexander*, Bishop of *Alexandria*, speaking in a very warm Manner, before the Presbytery and Clergy of his Church, concerning the Trinity, particularly declared that the Son of God was co-eternal, co-essential, and co-equal in Dignity with the Father. *Arius*, one of his Presbyters, thought that this Doctrine was opening a Door to *Sabellianism*,*

and
* *Sabellius* seemed to own, that there were three Persons in God; but yet he did not acknowledge them distinct, and really subsisting, but

and therefore he opposed him, by urging, that if the Father be-
got the Son, he who was begotten must have a Beginning, and
must owe his Existence to some other prior Being. The Bishop
being greatly disturbed by these Expressions of *Arius*, and not
able to bear an Opposition to his Principles from one of his Pres-
byters, commanded *Arius* to forbear the Use of them, and to em-
brace the Doctrine of a Consubstantiality, and Co-eternity of the
Father and Son; which was also strenuously asserted by *Athana-
sius*. But *Arius* was not thus to be convinced, especially as at
this Time great Numbers of the Bishops and Clergy were of his
Opinion. Upon this Treatment, *Arius* and his Friends sent
circular Letters to the several Bishops of the Church, and the
ecclesiastical Combatants now grew too warm to be easily re-
conciled.

The Emperor *Constantine* being greatly disturbed upon this Ac-
count, sent Letters to the Bishops of the several Provinces of the
Empire, to assemble together at *Nice*, in *Bythimia*; and accord-
ingly in *A. C.* 325, no less than 318 assembled; and it is very
natural to suppose, as well as abundantly confirmed by History,
that tho' many of these were Men of distinguished Learning
and Piety, Friends of Liberty, and Promoters of Peace; yet
that many others were Men of vastly different Characters; that
some came from no other than worldly Views, or worse Mo-
tives; so that, notwithstanding the Emperor had exhorted them
to lay aside all Differences, and to enter into Measures of Union
and Peace, instead of applying themselves to the Work for
which they were convened, they began shamefully to accuse
each other, and raised great Disturbances in the Council by
heavy Charges and Reproaches. However, the Emperor, at
last, brought them to some Temper; so that they fell in good
earnest to *Creed-making*, and drew up and subscribed that which,
from the Place where they were assembled, was called the *Nicene
Creed*; and, by the Account of *Athanasius* himself, in a Letter
to the *African* Bishops, it appears, that they were determined
to insert into the *Creed*, such Words as were most obnoxious to
the *Arians*, and this to force them to an entire Separation from
the Church. Thus, in a public Manner did the Bishops assume

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but considered them only as three different Names and Virtues.
Dupin's Eccl. Hist. Vol. II. p. 50.

and assert a Dominion over the Faith and Consciences of others, and claim a Power, not only to dictate to them what they should believe, but even to anathematise and expel from the Christian Church such who refused to submit to their Decision, and own their Authority; and after they had carried their Point with respect to the *Creed*, they proceeded to excommunicate *Arius*, and banish him from *Alexandria*; they also condemned his Explanation of his own Doctrine to the Flames. After this, they sent Letters to *Alexandria*, and to the Brethren in *Egypt*, and *Lybia*, and *Pentapolis*, to inform them what the Holy Synod had done, in regard to this important Point, and that they had also determined the Time for the Celebration of *Easter*.* At the Conclusion of this Assembly, we find, *Constantine* generously treated the Bishops, and recommended to them to maintain Peace, and that those who might excel others in Point of Learning and Eloquence, should not behave proudly towards others. A plain Demonstration, that he was no Stranger to the assuming Disposition that influenced many of them. After he had thus dismissed them, he sent several Letters, recommending and enjoining an universal Conformity to their Councils and Decrees both in Ceremony and Doctrine; urging, that what they had decreed was by the Will of God, and the Inspiration of the Holy-Ghost. But, if we may form a Judgment from the Characters of the Persons who composed this Assembly, from the best Accounts we have left of them, their principal Design seems to be to establish their own Authority and Opinions, and oppose those who differed from them, which was generally managed with great Heat, and followed with Anathemas, it is a cogent Argument of their not being influenced by the Holy-Ghost: And, indeed, from thence *Gregory Nazienzen*, speaking of Councils in general, says, “If I may speak the Truth, *this is my Resolution, to avoid all the Decisions and Decrees of the Bishops; for I have not seen any good End answered by any Synod whatsoever; for their Love*

* The Church of *Rome* never celebrated that Day but upon a *Sunday*, the Day of our Saviour's Resurrection, and waited 'till the first *Sunday* after the 14th Day of the Moon of *March*. On the Contrary, the Churches of *Asia*, and some others, celebrated it, as the *Jews* did, on the 14th Day of the Moon of *March*. This, and the Manner of observing it, was the Ground of Dispute and Persecution for near Two Centuries. *Dupin's Eccl. Hist.*

of Contention and their Lust of Power are too great for Words to express. It was that undue Authority which the Bishops assumed, and which they were ever exercising, and endeavouring to establish, that proved a Snare to this Christian Emperor. Before this Synod convened, his Letters, relating to Differences in Religion, were always mild and gentle, and he entered into Disputes about Religion with a Design to reconcile them. But he was soon after persuaded, by his Clergy, into rigorous, and violent Measures; for, out of his great Zeal to extirpate Heresies, he put forth public Edicts against the Authors and Maintainers of it, particularly the *Novatians*, *Valentinians*, &c. depriving them of the Liberty of meeting together for Worship, either in public or private Places; and gives all their Oratories to orthodox Churches; with many other Instances of Oppression and Persecution for Conscience Sake. The Scripture was now no longer the Rule of Faith, but Orthodoxy and Heresy was to be determined, from hence-forward, by the Decision of Councils and Fathers, and Religion to be propagated no longer by the Apostolic Methods of Persuasion, Forbearance, and the Virtues of an holy Life, but by *imperial Edicts* and Decrees. 'Tis no Wonder, that after this, there should be a continual Fluctuation of the Christian Faith, just as the prevailing Parties had the imperial Authority to support them; and that we should meet with little else but Violence and Cruelties exercised by Men who were in Power. If we read the Complaints of the *Orthodox* against the *Arians*, one would think the *Arians* the most execrable Set of Men; and if the Writings of the *Arians* had not been destroyed by the *Orthodox*, which, by the Way, is a strong Presumption against them, it is reasonable to suppose as many, and as great Charges would, with equal Justice, have appeared against them. However, the many imperial Edicts of *Constantine*, *Theodosius*, *Valentinian*, and others, are an abundant Proof that they had a deep Share in the Guilt of Persecution. But notwithstanding this must appear contrary to the genuine Spirit of Christianity; yet the Encomiums which the Priests had bestowed upon the Emperor, flattered his Vanity, and prevented his making that just Distinction, and paying that Regard to the Rights of Conscience, which his former Conduct shewed to be his natural Disposition.

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By the Consent of antient History,* it appears, that this religious Prince, *Constantine the Great*, was not baptized 'till a little before his Death. When he found himself in a bad State of Health, he desired to be carried to *Helonopolis*, in *Bythinia*, where he was first made a *Catechumen*, he kneeling and humbly beseeching the Pardon of his Sins. Thence he went to the Suburbs of *Nicomedia*, and calling for the Bishops, he desired to be baptized, as a Seal of eternal Life; promising, that if God prolonged his Life, he would endeavour at a holy Conversation; whereupon *Eusebius*, of *Nicomedia*, baptized him in a solemn Manner, cloathed in white Garments. And soon after, in the cheerful Hope of eternal Life, he died. If the Grounds of his Delay of Baptism be enquired into, *Spanhemius* offers the following Reasons; 1. It was an Opinion, then received, that Baptism might be delayed 'till the Close of Life; since in this washing of Regeneration, there was an Absolution, or Pardon of all past Sins. 2, According to *Eusebius*, *Constantine* thought to delay it 'till he had Opportunity to wash in the River *Jordan*, after our Saviour's Example. And, a 3d Reason might be his long Engagement in Wars, and the unsettled State of the Christian Church. According to *Spanhemius*, this great Prince died May 22, A. D. 338, in the 31st Year of his Reign, and in the 64th of his Age. *Eusebius* gives him the following excellent Character, "That armed with no other Breast-plate than that of Piety, and carrying no other Banner, save that of the Cross, he triumphed over his Enemies, and their Idols. His vacant Time he spent in Prayer, and other divine Exercises. He founded new Churches, and rebuilt old ones with great Magnificence; and formed the whole Court after his Example, &c. Such an eminent Piety God rewarded with the Enlargement of his Empire, the Prosperity of his Family, and a Crown that fadeth not away."

Constantine, upon his Death-bed, divided the Empire amongst his three Sons; to *Constantine*, the eldest, he assigned *Britain*, *Spain*, and *Gaul*; to *Constantius*, the second, he gave *Mysia*, *Thrace*, the East, and *Egypt*; to *Constans*, the youngest, he left *Italy*, *Illyricum*, *Macedonia*, and *Greece*, with those that border on the *Euxine Sea*, and the Remainder of *Africa*, so far as then belonged to the *Roman Empire*. But *Constantine*, the elder, had

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* De Vitâ Constant. Lib. 4. Cap. 61, 62.

scarce reigned three Years, when quarelling with his Brother *Constans* about the Division of the Empire, he marched his Army to *Aquileia*, and was killed in Battle in *April 341*. In Consequence of which, *Constans* remained Master of the West, and *Constantius* of the East. We shall not now farther enter upon the State of the Christian Church in their Time, but shall take a retrospective View of the *Principles, Discipline, and Morals* of the *Christians*, for the *last Century*, and which were principally professed in the Christian Churches, and established under the Reign of *Constantine*. And this we shall do on the Authority of that learned Historian *M. Dupin*, who, with respect to the Doctrine of the Church, says, That they taught, that the Principles of Faith were the Holy Scriptures, and Tradition; that Mysteries were to be believed, tho' they could not be comprehended. They speak of the Nature of God, and of his Attributes in a most excellent Manner; they believed him invisible, eternal, incorruptible, &c. They often spoke of his Providence, Power, Goodness, Mercy, and Justice. They proved, that God created all Things; and attempted to prove, that God created Matter itself, which was not eternal. They owned a Trinity of three Persons in one, only God. The Divinity, and Eternity of the Word, and Holy-Ghost. They said, that the Word was from all Eternity in God, as a distinct Person. That by him God created the World, and governs it. They believed, that 'twas he who was incarnated; That *Jesus Christ* was the Word, made Man, both God and Man together, made up of two entire and perfect Natures in one Person; That his Flesh was real; That he suffered, and actually died; That he became Man to save Men; That he came to teach them the Way of Truth, and to set them an Example, and to redeem them by his Death; and that he descended into Hell,† and rose again; That he will come at the Day of Judgment to judge all Men; that he will condemn the Wicked to eternal Punishment, and reward the Righteous with eternal Happiness, after

† In all these Creeds, the Word *Hell*, instead of the *Grave*, was used; by which many People have been led into an Error, and made to believe, that *Jesus Christ* descended into a real Hell, or Place of Torment, as vulgarly understood; when nothing more than the *Grave* was ever intended by the Account of this Matter in the *New Testament*.

after having raised again both the One and the Other. The Fathers, in general, made this Profession of their Faith, and affirmed, that this is the Doctrine taught by the Apostles, and necessary to be believed in order to be a Christian. They acknowledged, that the Nature of Man was fallen from his first State; that tho' it was free, yet it had Need of God's Assistance in order to do good. They spoke of the Necessity, and beneficial Effects of Baptism; They believed in the Descent of the Holy-Ghost, by the Imposition of the Hands of Bishops. They maintained, that the Church had the Power of restoring those who repented of their Sins. They had a great Veneration for the Eucharist, as the Body and Blood of *Christ*. They praised Virginity, without blaming Marriage. Many believed after *Papius*, in the Millenium, or 1000 Years Reign of *Christ* upon the Earth, &c.

With respect to the Discipline of the Church, he observes that it was very simple, and had scarce any other Decoration but what it had from the Sanctity of the Manners, and Lives of the first Christians. They assembled on the Lord's Day in Places appointed for public Worship; the Bishop, or, in his Absence the Priest presided in that Assembly: There the Holy Scriptures were read, and oftentimes the Bishop preached the Word of God. They celebrated, in those Times, the Feasts of *Easter*, *Christmas*, and *Whitsuntide*, commonly turning to the East. The Places where they assembled were generally without Ornaments, and the Use of Images scarce known. They baptized with some Ceremony those who were instructed, and tried in the Christian Religion; during the Time of their Instruction they were called *Catechumens*. They plunged those three Times in the Water whom they baptized. This was most frequently administered at the Time of *Easter*, or *Whitsuntide*. When baptized, the Bishop laid his Hands upon them for their receiving the Holy-Ghost. Baptism was never repeated, unless it had been administered by some deemed Hereticks. When Christians fell into Crimes of which they were convicted, they were deprived of the Communion of the Church: The Clergy, that had fallen into Sins, were deprived of their Ministry, and could not have Communion in any Christian Church, 'till after Repentance; and their public Repentance was not allowed of sufficient to restore them to the Church but once.

The Matter of the Eucharist was common Bread, and Wine, mixed with Water. The Bishop, or Priest, who presided in the Assembly, recited Prayers over the Bread and the Cup; after these Prayers were ended, they divided the Bread into Morfels, the Deacons distributed it to those who were present, and likewise gave them of the consecrated Wine. The Christians received both with Respect, professing their Faith in *Jesus Christ*. The Believers received the Eucharist very often; but they were persuaded, that in order to their receiving it worthily, or in a profitable Manner, it was necessary to lead holy Lives.

It might here be observed, that, towards the Close of the last Century, they likewise gave the Eucharist to Children, under the Species of Wine; and, that soon after, as they considered Baptism of great Importance, and in the Order of the Institution to precede the Eucharist, they also baptized them.

They were very careful to chuse Ministers, whose Life and Manners were blameless. The Bishops were ordained by several Bishops, who laid their Hands on them; and the Priest, by the laying on the Hands of the Bishop and Clergy. The Deacons had the Administration of sacred Things; and, as has been already observed, they granted to the Bishops civil, metropolitan Prerogatives, and Rights over the Churches of their respective Provinces. The Churches of *Rome*, *Alexandria*, and *Antioch*, were looked upon as the chief; and their Bishops enjoyed great Prerogatives. The Church of *Rome* claimed a Precedence; and the Opinion of the Bishop was of great Weight, altho' he was not believed to be infallible. The Decision of Councils was much regarded; and those, who were separated from the visible Society of the Church, were looked upon as out of the State of Salvation.

These are the principal Points of the Doctrines and Discipline of the primitive Church. However, we are not to imagine, that all these Things were believed, and practised in all Churches. Some Differences did, and must always, subsist in Churches of every Nation, and every Age. This may therefore suffice in general.

As to the Morality of the primitive Church, That has been never called in Question, if we except a few, who were deemed Heretics. It would be very tedious to recite all the Principles

of Morality which the Fathers taught. We can from the most undoubted Authority represent the primitive Church as very strict, with regard to Morals, not only enjoining Believers to observe the Precepts of the Decalogue, and the Laws of Nature, but commanded them to conform to the Perfection of Christian Morality. They taught them, that the most acceptable Sacrifice they could offer to God, was to give him their Hearts: That the great Principle of Religion was an ardent and supreme Love of God: That they ought to love their Neighbour as themselves; and to do good to all, even to those who did them Evil, and wish well to those who persecuted them: They exhorted Christians to give much Alms, to visit the Poor, the Sick, and those who were in Prison on Account of Religion: They recommended to those that were rich and powerful, to employ that in good Offices, and to govern their Appetites and Desires: They taught Christians to honour and obey those in secular Power: And, in short, with respect to all other relative Duties, they prescribed the holy Rules and Maxims of the Gospel, and exhorted them to lead a Life conformable thereto. What is most worthy Notice, is, that that excellent Morality was not only in the Mouths and Writings of the primitive Christians, but likewise appeared with Abundance of Lustre in their Lives and Actions.

C H A P. XVI.

An Account of the State of the Christian Church in the Reigns of the Emperors Constans and Constantius, and in the Reign of Julian, &c. to the Close of the fourth Century.

THE *Arian*, and other Controversies, that had been carried on in the Time of the late Emperor with great Warmth, continued for some Time to distract the World, and divide the State; so that we meet with very little that concerns the Propagation of the Gospel, and the Overthrow of Paganism in their Time; yet we may observe, that *Sozomen* gives this Account of the State of Affairs then.* “The Presidents of the Churches did

* *Sozomen. Hist. Eccl. Lib. III. Cap. 17.*

did walk circumspectly: Multitudes of Believers, directed by them, took Care to worship our Lord *Christ*. The Christian Religion was every Day on the growing Hand: The Zeal, Virtue, and wonderful Works, done by Men of the Christian Church, converted many Heathens from *Gentile* Superstition. These Emperors trod in their Father's Steps, in their Care and Kindness to the Church; investing the Clergy, their Children and Domestics, with many particular Privileges. It was likewise their Care to repair ruined Churches and Oratories, and erect new Ones; and those very magnificent." Then the Dignity of Bishops received a new Lustre. Tho' it must be owned, they were too fond of Preeminence. The Churches of *Rome*, *Alexandria*, and *Antioch*, being the three most eminent, the Bishop of *Constantinople* claimed the second Rank. — The Bishops had then the Liberty of assembling in Councils; they held them every Year in each Province; and in Case they thought proper, they assembled from several Provinces, even from East to West.* Ministers in great Numbers were appointed, but no Priest or Clerk was ordained, without having a Church assigned him, in which he was obliged to perform the Functions of his Office. The Translation of Bishops was now attempted in the East, through the Ambition of particular Men, but the Western Churches religiously refused any such Custom, and were very zealous in opposing it.

After the Battle of *Aquileia*, the Emperor *Constans*, enjoying Peace, discovered his Zeal against the Pagans, and published the following remarkable Edict: "*The August Emperors, CONSTANTIUS and CONSTANS, to the Madalian Vice-Prætorian Præfect*. Let Superstition cease; let the Madness of sacrificing to Idols be abolished; for whosoever shall presume, contrary to the Constitution of our Father, a Prince of blessed Memory, and contrary to the Command of our Clemency, to offer Sacrifices, let a proper, and convenient Punishment be inflicted, or immediate Execution be done upon him received. *Marcellinus* and *Probinus* being Consuls. That is, *A. D. vulg.* 341."

Encouraged by this, and the like Laws, *Julius Firmicus* wrote his Book *De Errone profanarum Religionum*, to expose the Absurdities

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* *M. Du Pin's Eccl. Hist.* Vol. II. p. 168.

† *Codex Theodosii*, Lib. XVI. Tit. x. Lib. II.

dities of Paganism, and recommend the Christian Religion, which he dedicates to the two Brothers Emperors, which he wrote with great Spirit and Zeal, but was led by it to recommend the Use of the most severe Laws, in order intirely to extirpate that Superstition; assuring them, “as a Reward of a well-begun Zeal and Piety, greater Blessings were reserved, when they should have finished this Work.” This they continued to prosecute for some Years with a Mixture of Lenity and Cruelty.

Magnentius, having made himself considerable in the Roman Army, usurped the supreme Power, assumed the Imperial Purple, *A. D.* 350, and caused the Emperor *Constans* to be murdered, and made himself Master of several Provinces. *Constantius*, Emperor in the East, marched his Army against him, defeated him in a bloody Battle at *Mursia*, in *Pannonia*, and having forced him out of *Italy* into *Gaul*, and overthrown his Army once and again, the Usurper at last killed himself at *Lyons*, *A. D.* 353. Thus *Constantius* became Master of the whole Empire.

Constantius now exerts himself in the Cause of Christianity; and first, to undo what this *Magnentius* had been promoting in the Empire. A Pretence to *Magic*, which was the Life and Spirit of that Superstition, *Constantius* was an entire Enemy to. Therefore, in *A. D.* 357, he emitted a Law,* “That no Man, under Pain of Death, might dare to consult any of those Masters of Divination, who, in the Body of the Rescript, are distinguished by their several Titles; viz. the *Mathematici*, who judged by the Course and Position of the Stars; the *Haruspices*, who made judgment of future Events by the Entrails of Beasts, slain for Sacrifices, &c. the *Harioli*, who attended the Altars to receive the Answer which the Dæmon returned; the *Augurs*, who divined by the Flight and Chattering of Birds; and the *Vates*, who gave out enthusiastic Inspirations; the *Chaldeans*, who calculated Nativities; the *Magi*, who dealt in Charms and Conjurations, and the *Malefici*, those who traded in Necromancy; all which were strictly prohibited. — Soon after commenced a Set of *Magicians*, who pretended to disorder the Lives of innocent Persons; to conjure back the Souls of the departed; and to raise Storms and Tempests. These he punished, as the grossest Enemies of human Nature, and the greatest

Impostors,

* *Codex Theodosii*, Lib. XVI. Tit. x. Lib. V.

Impostors, with cruel Deaths. The same Year he came to *Rome*, where he regulated several Things, and took away the famous Altar and Image of *Victory*. After a short Stay at *Rome*, the Emperor returned to *Milan*, where he published a new Law against Divination, either in his own Court, or that of *Julian*, then created *Cæsar*. *Constantius* then came into *Capadocia*, and died at *Mapsucrenæ*, A. D. 361, bemoaning, at his Death, that *Julian* was to succeed him.

JULIAN, surnamed the *Apostate*, (perhaps more properly) the *Impostor*, succeeds as Emperor. He was the youngest of the Sons of *Julius Constantius*, Brother, by the Father's Side, to *Constantine the Great*. He was born at *Constantinople*, in the Year 331. At seven Years of Age, he was committed to the Tutorage of *Mardonis*, who trained him up in Virtue and Learning. The Emperor afterwards committed him to the Care of *Eusebius*, Bishop of *Nicomedia*, forbidding his Acquaintance with *Libanus*, a pagan Orator; but Inclination is difficult to be chained, and this Orator's Books were privately conveyed to him. *Maximus* also had Access to him, who, under Pretence of teaching him Philosophy, confirmed him in the Love of Paganism. However, to please *Constantius*, he professed himself a zealous Christian; † yea, to make a greater Shew, he entered into a monastic Life, and was ordained a Reader in a Church, where he read the Scriptures to the People before the Congregation; besides other Instances to cloak his Principles. At length, he left *Nicomedia*, and retired to some Part of his personal Estate; afterwards he obtained Leave to retire to *Athens*, under Pretence of perfecting his Studies, but it was to initiate himself into the solemn Rites and Mysteries of Paganism; but it was not long, in order to obtain an Ascent to the Throne, before he repaired to Court, where he professed himself a Christian: And on the Feast of the *Epiphany*, he went to the Christian Church to offer up his Prayers to God; what he did otherwise was by Stealth; rising at Midnight, and doing Devotions to *Mercury*. However, his Inclinations to Paganism were so well known to, and gained the Affections of the *Roman* Legions so much, that even before *Constantine's* Death, they proclaimed him Emperor, in the Year of our Lord 360. He assumed the Title, and wrote to *Constantius*, that it was a Force imposed

† *Sozomen*, Lib. V. Cap. 2.

imposed upon him, by others; but, if he pleased, he was ready to lay it down, and return to the Capacity of *Cæsar*. *Constantius*, not liking a Competitor, shewed some Resentment, and told the Ambassador, if he would secure himself from the Vengeance due to such an Insolence, he would not only quit that pretended Title, but also the *Cæsarian* Dignity. *Julian* disdain- ing to do this, he marched his Army to the East; and having long before abjured Christianity among his Confidants, the better he secured his Interest with his Army, the more he disclosed his Love of Paganism. When he arrived at the Borders of *Illyricum*, he came to *Dacia*, where he heard the News of the Emperor's Death, and was then in no Fear of a Rival. He marched with all Speed to *Constantinople*, which he entered on the 11th of *December*, 361. Having solemnized the Funeral of *Constantius*, he began to let the World see what Religion he intended to espouse; for as *Sozomen* informs us,† he ordered the pagan Temples to be set open; those that were decayed to be repaired; new ones to be built, and he himself publicly sacrificed. And *Libanius*, a pagan Philosopher, tells us. "You could go no where, but you might behold Altars and Fire, Blood, Perfumes and Smoke, and Priests attending the Sacrifices, without Fear or Interruption." To this we may add; (besides a Repeal of Edicts, &c. in Favour of Christians) many notorious Instances of Cruelty towards them. But what is most of all remarkable in *Julian*, and best adapted to this History, is the Variety of artful Means which *Julian* made use of to restore Paganism, and suppress Christianity.

First, then, *Julian* set himself to reform Paganism, and the Professor's thereof, from any gross Corruption, and to introduce many excellent Constitutions, which he had observed among the Christians. For this Purpose, he endeavoured to introduce Schools, in every City, for the Education of Youth; Churches, and Altars of different Degrees, and Privileges; Lectures both of moral and speculative Divinity, stated Times and Forms of alternate Prayer, &c.

Secondly, He took all Occasions of exposing Christians, and their Religion to Ridicule. He was a Man of sarcastic Wit, and he principally turned it that Way. He read the Scriptures

with

† Hist. Eccl. Lib. V. Cap. 3.

with no other View than to censure them: If he met with a seeming Contradiction, he made it real; if with an hyberbolical Expression, he made it Blasphemy. — In his *Persian Expedition*, he wrote seven Books against the Christian Religion, which were afterwards solidly answered by *Cyril*, of *Alexandria*.

— When he spake of our Saviour, it was by the Title of the *Galilean*; and prohibited the Followers of our Lord from being called *Christians*, but *Galileans*. — The imperial Standard of the Cross, which his Uncle *Constantine the Great* made with so pious an Intention, he took down, and put up another.

— In his own Pictures and Statues, he represented *Jupiter* near him, and delivering to him the Crown and the Purple, the imperial Ensigns, and *Mars* and *Mercury* admiring him for his Skill in War. His Design in this, was, that, when his Officers paid their Respect to the imperial Statue, they might, at the same Time, worship Idols; or that he might have the better Occasion to punish their Contempt. His Uncle *Julian* and his Colleague *Felix* copied his Example; but divine Justice, in some Measure, overtook, and punished these Miscreants.

Thirdly, *Julian* sought, by all the Ways and Means he could devise, to bring Christians low; and in order to weaken and destroy their Power and Interest, he banished them out of all Places of Honour and Authority. He obliged them either to do Sacrifice, or to quit their Employment, and rendered them incapable of civil Offices; — of which there are many Instances.

Fourthly, Tho' he abstained from open Persecution; yet he connived at those, who did persecute the Christians. He observed, that the Christians gloried in Martyrdom, and therefore, he would not gratify them with that Honour: But tho' no public Warrants were issued out, he left his Officers to use their Discretion, who were not backward to exercise their Authority, as they well knew their Master's Mind. Thus they cruelly killed *Cyril*, a Deacon, who had broke some heathenish Image, in the Emperor *Constantine's* Reign.†

Fifthly, he endeavoured to tire out, and discourage the Clergy with bad Usage. His Pretence was, that they stirred up the People to Sedition; but the true Reason was, that they might be

† See *Theodoret's Church History*.

be rid of them ; and that in Consequence, the Christians in general might be left destitute of the Word, and Sacraments.

Sixthly, He gave all Manner of Encouragement to the *Jews*, in Contempt of the *Christians* ; tho' he hated both. But when he found the *Jews* were proper Instruments to promote his Purpose, he spake kindly to them ; pitied their miserable Estate ; released the Tribute put upon them ; and fed them with many fine Promises of restoring them to their City and Temple ; in Expectation of which, and as they imagined to facilitate it, they triumphed over the Christians, threatening to make them feel as bad Effects of their Severity, as ever they themselves did by the *Romans*. Some very remarkable Relations, with respect to raising Contributions for Building the Temple, and the miraculous Destruction of their Attempts, are recorded by antient Ecclesiastical Historians.*

Seventhly, he endeavoured to suppress and extinguish all human Learning among the Christians ; well knowing how naturally Ignorance opens a Door to Contempt, Barbarism, and Impiety : And tho' he was a great Emperor ; yet he humbled himself so far, as to take great Pains to rife and ruin the Libraries of Christian Bishops. — In a Letter to *Ecdicius*, Governor of *Egypt*, he ordered all the Books of *George*, of *Alexandria*, to be brought to him, saying, he once knew them, and he knew them to be valuable, and therefore strenuously insisted on having them. — He likewise made an Edict, that all that excelled in any Art or Science, should not teach without Licence first obtained from him. — By his Command, the Children of the *Galileans* were not allowed to be taught *Poesy*, *Rhetoric*, and *Philosophy*, saying, *We are killed with our own Arrows*. — He likewise endeavoured to cashier them out of the Army.

Eighthly, He highly honoured and rewarded those Philosophers above all Men, who were disposed, and best able to refute Christianity. It grieved him to see so many excellent Books wrote in Defence of it.†

Ninthly, he used the most popular Arguments to persuade the World to return to Paganism. The Arguments of his Friendship

* *Socrates's Hist. Eccl. Lib. III. Cap. 20. Theodoret, Lib. III. Cap. 20. Soz. Lib. V. Cap. 22.*

† *Julian's Epistles, 51, 90. Operum, p. 432, 446.*

ship and Favours, and in Commendation of the Idols, he speaks in very high Strains. “ *Have you no Sense of that bright-Sun that shines upon you, that makes Summer and Winter, Grass and Plants to grow ; and of the Moon, that affords great Advantages to your City ? Dare you to worship none of these Gods, but believe in Jesus whom neither you, nor your Fathers know ?*”

Tenthly, He aimed at bantering some of the principal Christians from continuing such. Thus he says ; “ *I swear by the Gods, that I am ashamed, that any of you People of Alexandria, should own himself a Galilean. How do you debase yourselves, to serve those, who condemn the antient Religion of your Country, and are unmindful of the Glory, and the Happiness of your Ancestors, when they had Communion with the Gods of Egypt ?*” &c.

Finally, He tried very subtle Arts to ensnare unwary Christians to comply with the Pagan Superstitions. To this End, as we have already hinted, he used to place the Images of the Heathen Gods next to, or behind his own ; that, when the People came, according to Custom, to do Obeisance to the one, they might do it to the other. Those who did it, he persuaded to venture a little farther. Those, who discovered the Cheat, and refused, he charged with Treason, and proceeded against them as Delinquents. At other Times, he used to defile the Fountains and Springs with Heathen Sacrifices, and sprinkle all the Flesh and Food in the Market with hallowed Water, offered to his Gods, that so the Christians could neither eat nor drink, but they must seem, at least, to be Partners in Idolatry. The Christians resented this with great Indignation. *Juventius* and *Maximus*, two Officers of the Imperial Guards, expressed to the Emperor’s Face a just Dislike of his Actions, and of his Apostacy. “ *These are the Things (said they) whereof we lament and complain at home ; and now in your Presence, as the great Blemishes of your Reign. We were educated in true Piety under those excellent Princes Constantine and his two Sons, and cannot now but be uneasy, when we see all Places full of Abomination ; and our very Meat polluted with filthy Sacrifices.*” * *Julian*, notwithstanding his Gravity and philosophic Composure, commanded them to be first miserably tortured, and then put to Death.

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*Julian** *Theodoret’s Hist. Lib. V. Cap. 17.*

Julian, for seven or eight Months, successively, staid at *Constantinople*, and made use of these Methods to suppress Christianity, and restore Paganism. He then crossed the *Hellepont*, and came to *Pessinus*, a City of *Galatia*, where stood an antient Temple, dedicated to *Rhea*, or *Ceres*, Mother of the heathen Deities; the Worship whereof he restored, and published an Oration in her Praise. Thence he passed to *Cicilia*, and came to *Antioch* in *July*, Anno 362, where he found the City almost wholly Christian, and the pagan Rites generally laid aside. However, he went into the famous Temple of *Apollo*, in *Daphne*, upon its famous annual Festival, when, instead of great Crouds and magnificent Sacrifices, he found neither. The Priest informed him, *that none attended, and that the City had provided no Sacrifice*: That he had only a poor Goose to make an Offering, and that he brought from Home. For these Things the Emperor sharply expostulated with the Senate, blaming them for enriching the *Galileans*, and throwing away their Estates upon their Poor. He intended to consult the Oracle; and tho' he repaired to the Temple, built by *Seleucus*, whence Oracles were wont to be given; yet *Julian*, finding the Oracle gave no Answer, commanded the Christians to remove *Babyla's Coffin*, (*a Christian Martyr*) for which Purpose great Numbers assembled, and brought it into the City, in solemn Triumph, singing; "*Confounded be all they, who worship graven Images.*" *Julian*, vexed with these Hymns, ordered *Sallust*, the Prefect, to imprison, and persecute the Christians: Among the Rest, one *Theodorus*, a Youth, with uncommon Magnanimity suffered Death. Heaven shewed its Displeasure at the Proceedings of the Emperor; for while he was doing these Things, the Temple of *Apollo*, in *Daphne*, took Fire, which, in a few Hours, burned the sacred Image, and reduced the Temple (except the Walls and Pillars) to Ashes. The Priest and Wardens of the Temple asserted it was kindled by a Light from Heaven, and tho' put to the Rack, to discover some other Cause, they persisted in it. *Libanus*, in an excellent Discourse, bewails the unhappy Fate of this sumptuous Building; and *Chrysostom* makes many witty Remarks upon it.

Julian's Spleen was now raised against the People, and to vex them, tho' he brought a Train with him enough to raise a Scarcity

city of Provisions, he cried down the Price of Commodities; but his Abode there was not long.

In his Progress through the East, he staid some Time at *Cæsarea*, a populous City, inhabited by many Christians, who being zealous for their Religion, pulled down the Temples of *Jupiter* and *Apollo*, and had lately destroyed the Temple of *Fortune*. This put him in a great Rage. He took away the Charter of the City; and seized on the Revenues of the Church; — He demanded the Sum of 10,800 *l. sterling*, to be paid into his Exchequer; — The Clergy to be entered on the Muster-roll, and serve as *Militia*; — The common People to be put under Tribute; and declared, that unless those Temples were rebuilt, he would utterly destroy the Place, &c.

Julian departed with his Army from *Antioch* in the Beginning of *March*; and resenting the Affronts offered him, by a fatal Prognostication, said, he should see them no more. *Libanus* asked a Christian School-master, what the Carpenter's Son was now doing? Who replied, making a Coffin for your Master *Julian*.

The Emperor marched on to *Edessa*, but would not enter the City, because it was inhabited by Christians. — Thence he passed to *Carra*, a City in *Mesopotamia*, on the 18th of *April*, where he entered the Pagan Temple, and performed several secret, execrable Rites, which being finished, he sealed up the Doors, and set a Guard upon them, that they might remain sealed 'till his Return; but the News of his Death, which was soon after, occasioned their opening the Door; when they found a Woman hanging by the Hair of her Head, her Hands extended, and her Belly ripped up, that a Presage of Success might be had by inspecting her Liver.*

The Manner of his Death was thus; on his Departure from *Carra*, he went out to meet the *Persian* Army. When he came within Sight, he boldly pushing on, ventured too far with his Armour. He was, on a sudden, struck with a Horse-man's Lance, which grazing on his Arm, passed in at his Side, and went through his Liver. When he found himself mortally wounded, he took some of his Blood, and threw it into the Air, and cried; *Thou hast overcome, O Galilean!* He died *July*

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* *Theodore's Hist. Eccl. Lib. III. Cap. 23, and 25.*

22, *A. D.* 363, in the 32d Year of his Age, when he had not reigned full two Years.

Upon *Julian's* Death, *Jovian* was, by the Suffrage of the Army, saluted Emperor: He was a Captain-general of the Imperial Guard, and a zealous Christian; for when *Julian* published an Edict, that the Army should either sacrifice, or disband, he immediately offered to lay down his Commission; but *Julian*, sensible he was a valuable Person, ordered him to continue his Command, tho' a Christian,

Upon the Acclamations of the Soldiers saluting *Jovian* Emperor, he told them, "That for his Part, he was a Christian, and could not take upon him the Command of an Army, trained up in the Principles of the deceased Emperor; he could not expect the divine Protection, or any Success by their Arms." To this they almost unanimously replied; "You shall reign over Christians. The Eldest of us were trained up under the Discipline of *Constantine*; Those that are next in Order, under *Constantius*; and that the late Emperor's Reign was so short, that it had no great Impression on the Minds of the Men." On this Assurance, he took the Government upon him, and made Peace with the *Persians* in the best Manner he could.

Jovian began his Reign with the Care of Religion, encouraging Christianity, and suppressing Paganism by all just and effectual Methods; but by some poisonous Mushrooms, as it is supposed, on which he supped, he was found dead on his Bed the next Day. He was a valuable Prince, whose Reign, had it been long, might probably have rendered the Church and State very prosperous; but he reigned only eight Months.

The Army then marched to *Nice*, and there elected *Valentinian* Emperor. He was a Christian of great Spirit and Courage, who had been banished by *Julian* to *Melitene*, and recalled by *Jovian*. However, he joined his Brother *Valens*, as his Colleague, and to make their Government acceptable, they emitted too general a Toleration; enacting, "That every one might worship God according to the Rights of that Religion wherein they had been educated; and that no Man should be compelled to this or that Way of Worship."

This general Toleration to both Christians and Pagans, was soon followed by bad Consequences; and the Emperors were obliged

obliged to restrain the Latter, particularly with regard to Magic Arts, Divinations, &c. However, this enraged the Pagans, and they confederated to displace them. This being discovered, it proved the Occasion of *Valens's* exercising great Cruelty on many Pagans, which was not conducted with a Christian Spirit.

—— In the West, *Valentinian* carried it with a more easy Hand towards the Pagans, from the Compliments of Humanity, tho' he endeavoured, at the same Time, to promote the Christian Religion.

But the unhappy Dispute between the *Athanasians* and the *Arians*, too much prevailed. *Marvia*, Queen of the *Saracens*, adopted *Moses* of *Alexandria*, who promoted the orthodox Persuasion throughout that Country; while, at the same Time, the *Arian* Sentiments prevailed amongst the *Goths*.

In the mean Time, *Valens* harassed the orthodox Party with great Heat and Violence, which occasioned *Themisus*, a pagan Philosopher, to plead their Cause before the Emperor; saying, "His Highness must not think much of the Difference among Christians, which were inconsiderable, when compared with the Multitude and Confusion of Opinions among the Gentiles, which were above 600."† Which so far softened the Emperor, that he remitted the Punishment of many.

Valentinian died in the West, November 17, A. D. 375. And *Valens* survived scarce three Years, being defeated, and put to Death by the *Goths*, A. D. 478.

Gratian and *Valentinian*, jun. the two Sons of *Valentinian* the Elder, next inherit the Empire. *Gratian* being attacked by the *Goths* and *Germans*, found himself obliged to take in a Partner for the eastern Empire. The Person elected was *Theodosius*, a *Spaniard*, who, having given Proofs of his Merits, was universally approved, and invested with the Purple at *Sirmich*, in the 43d Year of his Age, A. D. 379.

It is easy to imagine, that the Indulgence shewn to the Pagans in the former Reign would make Work for those Christian Emperors in the Repeal of some Laws, and enacting others; in receiving and answering Apologies, &c.

In the West, *Gratian* was zealous against the Pagans. He refused the pontifical Habit, and the Title of *Pontifex Maximus*, tho'

† Apud *Socratem*, in Hist. Eccl. Lib. IV. Cap. 32.

tho' that Title is sometimes given him in antient Inscriptions. But he was soon after this murdered by the Tyrant *Maximus*, who was afterwards defeated by *Theodosius*, and had his Head cut off.

The following Year *Symmachus*, a Pagan, was made Provost of *Rome*; when he formed an eloquent Address to the Emperor to restore their antient Rites; particularly the Altar of *Victory*. But this Address was happily encountered, and baffled by the learned *Ambrose*, Bishop of *Milan*, which was englisht by Dr. *Cave*, in his Life of *Ambrose*.

The Pagans, in the East, would not be restrained from tampering with *Aruspices*, *Magicians*, &c. which occasioned *Theodosius* making it a capital Crime for any Persons to consult divi-natory Sacrifices, &c. directing his Edict to *Cynegius*, the *Prætorian Præfect* in the East; empowering him to shut up, and demolish the heathen Temples. This he in some Measure effected.

The Temple of *Serapis*, at *Alexandria*, was also demolished, tho' it was attended with great Opposition; many of the Christians being killed by the Pagans. *Theodosius* being informed thereof, in his great Clemency, pardoned the Pagans, but sent a sufficient Strength to demolish the Temples that had given occasion to it; and various obscene Deities, Hieroglyphics, &c. The Pagans had a Tradition, that if any Man did but touch the Images, the Earth would open, the Heavens be dissolved, &c. But one of the Christian Soldiers, not fearing the Prediction, with his Halbert, cut down the Jaws of the Image, but found no other bad Effect ensue, than a Parcel of Mice run out at the Breach.

The Mother Temple being thus demolished, ——— the Detection of *Tyrannus*, a Priest of the Temple of *Saturn*, in Adultery, ——— the Overflow of the *Nile*, after the Pagans predicted that it would never more overflow, were attended with the consequent Contempt of the Pagan Idolatry. ——— Nevertheless *Libanus* became an Advocate for the Continuance of the Temples, &c. *Theodosius* was a Prince, so renowned for Clemency, that he permitted him so far, nevertheless, continued to put an End to their Worship, and Temples, and inflicting severe Penalties on such as presumed to sacrifice to Idols.

Socrates informs us of other Instances of Reformation of lewd Houses, &c. which the religious Emperor *Theodosius* effected at Rome; which being done, *Theodosius*, with his Son *Honorius*, returned to *Constantinople*, *Valentinian* being left Emperor of Rome.

Valentinian, being at *Vienna*, was there strangled by the Intrigues of *Eugenius*, an Usurper, and the Pagans; which the Emperor *Theodosius* resented, as became a generous Prince, and created his Sons *Arcadius* and *Honorius* Emperors, and his Colleagues; and before he went against the Usurper, to make the Pagans feel the Effects of his Displeasure, he forbade the whole Exercise of their Religion, Temples, Rites and Ceremonies; which being the last Law of this Nature that he made, is very remarkable.*

This Law proved the entire Ruin of Paganism. The *Gentiles* being now restrained, not only from the grosser Kinds of Sacrifices, but even from burning of Incense, perfuming their Temples and Altars, &c.

Theodosius, after this, prepared an Army against the Murderers of *Valentinian*; and having marched his Army into *Italy*, he spent the Night before the Battle in Prayer, and tho' his Army was greatly inferior in Number, he obtained a compleat Victory; insomuch, that the Hand of God was conspicuous in his Favour.

Soon after this, *Theodosius* fell sick, and died at *Milan*, Feb. 24, A. D. 395, in the 60th Year of his Age, and 16th Year of his Reign, leaving the Empire to his two Sons *Arcadius* and *Honorius*, who, tho' but very young, continued to support and propagate Christianity.

To conclude this Chapter. It appears, that the Christian Religion was propagated in *Persia* in the 4th Century, tho' some are of Opinion, that there were Christians in that Kingdom in the Days of *John*, the Apostle; yet it was much more spread in this Age by Missionaries. In short, the Christian Religion now began to flourish; the Bishops made frequent Exhortations to their People, enforcing the Christian Faith and Morals; they likewise instructed Believers privately in their Duty. They spake freely against public Disorders, without considering the Quality of Persons. They began, in this Age, to prescribe Maxims, and

* Codex *Theodosii*, Lib. XVI. Tit. 10. Leg. 12. p. 516.

and particular Rules for a more perfect Life than that of common Believers ; and then were published several Books concerning an ascetic and spiritual Life. But when Christianity became the general Religion of the *Roman Empire*, it is no Wonder, if there were many who differed in Sentiments in some difficult Points ; and others, who were only Christians in Name ; but there was likewise a great Number who had a true Zeal for Religion, a Piety truly Christian, and were Patterns of strict, exemplary Virtue.

C H A P. XVII.

Of the Propagation of the Gospel, and State of the Christian Church in the fifth Century.

THIS Century opens to our View a Field of Controversy, arising, principally, from the different Sentiments of three Sectaries, viz. *Pelagians*, *Nestorians*, and *Eutichians*. The first of these took its Rise from *Pelagius*, about the Year, *A. D.* 400, at *Rome*. He held, that Men may be well inclined, without any super-natural Assistance. — That Grace is afforded in Proportion to Merit. — That Men may arrive at such a State of Perfection, as to be no longer subject to Sin. — That there is no such Thing as Original Sin ; but that Children will enjoy eternal Life, tho' they die without Baptism. These Principles were likewise imbibed and propagated by *Celestius*, who with *Pelagius*, went into *Sicily*, where they lived for some Time, and from thence went over into *Africa* ; but *Pelagius* did not stay long there, but came to *Palestine*. *Celestius* remained at *Carthage*, where he prepared himself to take the Order of Priesthood. But upon preaching these new Doctrines, he was accused to the Synod of *Carthage*, held in the Year 412. *Celestius* acknowledged the Charge, with some Explanations. The Bishops of the Council of *Carthage*, condemned the Errors and Person of *Celestius*, and excommunicated him. *Celestius* appealed from their Judgment to the Bishop of *Rome* ; but, neglecting to pursue that Appeal, he went to *Ephesus* ; afterwards he retired to *Palestine*

Palestine, and was kindly received by *John of Jerusalem*, who was *St. Jerome's* Enemy. They joined themselves to attack the Reputation of that Author: *St. Jerome*, therefore, wrote against him; *St. Augustine*, likewise, undertook to oppose him; *Orosius*, a *Spanish* Priest, wrote, and published a Vindication of the Proceedings of the Synod at *Carthage*, against *Celestius*. Upon which, *John*, Bishop of *Jerusalem*, engaged him to enter into Conference and Dispute with *Pelagius* before him; *Orosius*, thinking him partial, refers it to Judges skilled in the *Latin* Language: Upon this, the said Bishop of *Jerusalem* sent Deputies to Pope *Innocent* with Letters to refer the Matter to his Judgment. This Conference was held the last Day of *June*, in the Year 415. Hereupon, *John*, Bishop of *Jerusalem*, refused Communion with *Orosius*; but this Dispute did not End here; many others engaged in it; Councils of particular Provinces assembled; and while that at *Diospolis* moderated, and attempted to restore Peace, Charity, and Concord; there assembled another at *Carthage*, to the Number of 214, who endeavoured, by Misrepresentations, to widen the Breach, and to anathematize all that favoured the Sentiments, or Adherents of *Pelagius*; yet we find, however, the Opinion in Part prevailed, and many were denominated *Semi-pelagians*.

The Sectary, denominated *Nestorians*, next appeared in the World. *Nestorius* was Bishop of *Constantinople*, who preached (and encouraged the Priest *Anastatius*, and the Bishop *Doretheus* likewise) that the *Virgin Mary* ought not to be called the *Mother of God*. Hereupon, many of the Bishops were alarmed; great Numbers, and many of them Persons of Note, favoured this Sentiment, while others strenuously opposed him; particularly *St. Cyril*. The Sermon of *Nestorius* was carried to Pope *Celestine*, and Representations were made on both Sides by Letters, &c. Pope *Celestine* assembled a Council in 430, wherein it appears, they censured this particular Sentiment, but did not proceed to excommunicate him; but allowed him Time, and exhorted him to renounce his Errors, &c. *John*, Bishop of *Antioch*, in particular, being acquainted with the Determination of the Council, persuaded *Nestorius* to acknowledge, that the *Virgin Mary* was the *Mother of God*; but he persisting in his Error, *St. Cyril* assembled a Council in *Egypt*, in *September* 430, in which they

resolved to execute the Judgment pronounced against him by the western Bishops, viz. of Excommunication, which they again apprized him of by a Synodical Letter; and St. *Cyril* joined to that Letter a Confession of Faith, and the twelve Anathemas. Before this Sentence was signified to *Nestorius*, he desired *Theodosius* to assemble a Council. The Monks of *Constantinople*, his Adversaries, desired the same. The Emperor summoned one at *Ephesus*, and the Event shews, that Councils were divided against Councils: And while the Determinations of *Cyril's* were applauded, on the one Hand, the Council of *Theodosius* censured, and declared it should be null and void, on the other; so that the Bishops referred to the Pope, and the Pope to the Council; and one Council appeals to the Determination of the Former, which, in the End, terminated in no considerable Purposes, but Hatred, Excommunication, and even Banishment of the Persons, and burning the Books, wrote by the Opponents of those, whom Power, more than Truth, gave an Opportunity to.

Nor were the peculiar Tenets of *Eutychus*, who was a Founder of a third Sect, productive of better Consequences. He held, that the Humanity and Divinity in *Jesus Christ* made but one Nature. *Eutychus*, being accused hereof, and cited to a Council, which *Flavianus* held in 448, appeared, and retracted, at least better explained, his Sentiments; viz. that there was but one Nature after the Union; which being not fully satisfactory, he was urged further to retract, and to anathematize those, who owned but one Nature in *Jesus Christ*: But he, refusing this, fell under their Censure, and they declared him fallen from the Functions of the Priesthood, from the Communion of the Church, and from the Office of an Abbot. This Sentence was signed by 29 Bishops, and 24 Abbots, who composed that Synod. *Eutychus* appealed from that Sentence to a Council, at which were present the Patriarchs of *Rome*, *Alexandria*, and *Jerusalem*: But as he was not satisfied with their Decision, he appealed to the Pope, and demanded of the Emperor a general Council. Some Interest was made to prevent it, but the Emperor having promised the same upon the Solicitation of *Diosorus*, Patriarch of *Alexandria*, they met by his Order at *Ephesus*, on the 8th of April, 449, composed of 130 Bishops. There *Eutychus* was absolved, *Flavianus* censured, and the Bishop of *Edessa* deposed, &c.

Flavianus

Flavianus appealed from the Sentence given against him in that Synod to a general and free Council. *Dioscorus*, and those of his Party, being irritated at that Appeal, seized him with that Violence, that he soon after died.

Besides these three principal Disputes, there were many Contentions arose among the Bishops in this Century, on Account of the different Conceptions they had concerning the Nature, Person, &c. of *Jesus Christ*. And the Bishops of *Africa* had a Dispute with the Popes, upon Account of Appeals. Pope *Innocent* the 1st dying, *March 12*, in 417, *Zozimus* was preferred to his Place, on the 18th of the same Month, and had a Dispute with the Bishops of *Africa*, not only with relation to the Condemnation of *Celestus*, but greatly insisted on the Restoration of *Apianus*, and having the Canons of the Council of *Sardina* received, touching the Appeals of the Bishops to the Holy See.

This was followed by a Division in the Church of *Rome* between *Boniface* and *Eulalius*. After the Death of Pope *Zozimus*, the Arch-deacon *Eulalius*, who got himself shut up in the *Lateran* Church, procured himself to be elected there by Part of the People; but a great Number of others, and several of the Bishops assembling in the Church of *Theodorus*, chose *Boniface*. Both were ordained; both wrote Letters to the Emperor; and the Emperor, giving most Credit to the Governor's Letter, ordered *Boniface* to be put away. His Friends, representing the Case in the best Manner, petitioned, that both might be sent for to Court, that so their Cause might be impartially judged of there. *Honorius*, then Emperor, appointed Bishops to judge of their Cause. They not agreeing among themselves, the Emperor put off the Decision of the Affair to *March* ensuing. *Eulalius*, not brooking that Delay, went to *Rome*, and would thrust himself into that Office, which the Emperor disapproving fixed *Boniface* in it. *Boniface* maintained the peaceable Possession of the See of *Rome*, 'till the Year 423, notwithstanding there were some *Romans* in the Interest of *Eulalius*. He likewise obtained a Law for the Prevention of such Disputes for the future; and *Celestine* was elected upon his Death, and governed the Church peaceably 'till *April*, 432. The Affair of *Nestorius*, and the Assembly of the Council of *Ephesus* rendered his Pontificate famous. The Priest *Sixtus* succeeded him. St. *Leo*, Arch-

deacon of the Church of *Rome*, was the next, who arrived at that Dignity, who was succeeded, in 461, by *Hilarius*; and *Simplicius* was the next chosen to that Office, *A. D.* 467. He did not want Business during his Pontificate; the Church and the Empire being, in his Time, the Scene of great Revolutions: For after *Thracian*, the Emperor's Death, he left for Heir a Son of his Daughter *Arcadia*, and *Zeno*, who was yet an Infant; so that, on the one Hand, the Western Empire ending in the Person of *Augustulus*, and that of the East, governed by *Zeno*, who still secretly favoured the *Eutychians*, the Churches of *Antioch*, and *Alexandria*, and, in fine, the Bishop of *Constantinople*, began to have a bad Understanding with the Bishop of *Rome*, which, in some Measure, occasioned a Division in some of the Eastern and Western Churches.

To conclude, tho' the Account we have hitherto given of the Church, in this Century, may appear like casting a Veil over it, and derogate from the Dignity of the antient Fathers, and venerable Synods; yet thus we must speak, as we would act the Part of impartial Historians; and it is no Wonder, if, when Disputes thus engrossed the Attention of the Councils in general, their Decrees and Canons should chiefly relate to Ceremonies; some of which were; that the Priest may confirm *Heretics*, that return to the Church, by *Chrism* and *Benediction*; — That the Bishop shall anoint those with *Chrism* at the Sacrament of *Confirmation*, who were not anointed at *Baptism*. — That, when a Clergyman demands Penance, it shall not be denied him. — That such as fly for Shelter into the Church, shall not be given up. — That the Worship of Saints should be encouraged, &c. And as the Riches of the Church encreased, they now began to make Laws to prevent their being alienated. And tho' *St. Cyril*, *St. Chrysostom*, *St. Jerome*, and *St. Augustin*, Men, remarkable for Learning and for their Writings, flourished in this Age; in so much that *Augustin* was honoured by the *Romish* Church with the Title of *Doctor of Grace*; yet we find, many of their Disputes were of a metaphysical, abstruse, or insignificant Kind, about the *Nature* and *Origin* of *Souls*; the *distinct Natures* of *Christ*; they made a *Creed*, or *Form of Words*, whereby the distinct Properties of each Nature should be expressed. The Dispute of the *Milennium* was carried on with great Zeal in this

Century

Century; so that Mr. *Du Pin* speaks of it as worne out; they generally declared for Doctrines of Faith, original Sin, the Necessity of Baptism and Grace, in order to Salvation; but many of the Churches were not fully agreed as to these Points.

Sigebert relates, that *St. Patrick*, assisted by 20 Clergymen, converted *Ireland* to Christianity, about the Year 432;* and that *Clovis*, King of *France*, was also converted to the Faith of *Christ*, and was baptized, with many of his Subjects, on the Eve of *Christmas* 496. This is largely related by *Gregory of Tours*.† And we find, that *Spanheim* conceives, that the Kings of *France* are called the eldest Sons of the Church, because they were the first, who embraced the orthodox Faith. 'Tis however certain, that from hence the Kings of *France* get the Title of the first, or Most Christian King, notwithstanding it is asserted by many authentic Writers, that there were Churches in *Gaul* before him, and Christian Bishops, and many Councils held there since that of *Arles* 314.

C H A P. XVIII.

An Account of the Propagation of the Gospel, and the State of the Christian Church in the 6th Century.

AS the last Century was much taken up in Disputes, so they continued to disturb the Peace of this; which even the Emperors themselves fomented, and brought to a very great Height. The Church of *Rome* was divided by Schisms. Those of *Africa* continued to suffer Persecution under the Reign of *Thrasamond*, who banished the orthodox Bishops into *Sardinia*, and shut the Churches against the Catholics. *Hilderic*, his Successor, recalled the Exiled, and allowed them to ordain a Bishop of *Carthage*. At length, *Belisarius*, having overcome the *Vandals*, and taken *Carthage*, in 534, re-established the Catholic Bishops, and Churches in *Africa*, and banished the *Arians*.

The other Parts of the Western Empire were then under the Dominion of three Barbarians, Heretics, and Pagans. *Theodor-*

rus,

* *Sigebert*, ad annum, 432.

† *Historia Francorum*, Lib. II. Cap. 30, 31.

rus, King of the *Goths*, was Master of *Italy*; and tho' he was an *Arian*, yet he let the Catholics live in Quiet. *Gaul* was divided betwixt the *Burgundians* and *French*. The *Burgundians* were *Arians*. *Avitus*, Bishop of *Vienna*, perswaded King *Gondeband*, but in vain, of the Falsity of the Doctrine of the *Arians*, in a Conference he had in the Presence of that Prince; his Subjects stuck to it. But the *French* Nation followed the Example of their King *Clovis*, who had embraced Christianity, and continued in the Catholic Sentiments.

The first Schism of the Church of *Rome*, in this Century, was in the Year 448, betwixt *Laurentius* and *Symmachus*, who both strove to be raised to the See of *Rome*. *Symmachus*, who was Deacon, was elected by the greatest Number, and ordained; but *Festus*, a Senator of *Rome*, by his Influence, caused *Laurentius* to be elected, and ordained. This Dispute was referred to King *Theodoret*, who favoured the first Election; but that was not final; other Councils assembled, and Decrees succeeded in Opposition to each other, 'till about the Year 514, when *Symmachus* remained in the peaceable Possession of it.

After this, there arose many Disputes between the *Eastern* and *Western* Churches. The Patriarchs of *Antioch* and *Constantinople* defended the Council of *Chalcedon*; but *Severus*, an Adversary to that Council, obtained a Decree from the Emperor *Anastatius*, to get those two Patriarchs deposed. This, in Process of Time, occasioned a Council to be called at *Constantinople*, and they condemned *Severus*. — The Church was also greatly divided on Account of the three Chapters. The Origin and Progress of that Controversy was this; *Pelagius*, Surrogate of the Church of *Rome*, resided in the East, in Enmity to *Theodorus*, Bishop of *Cæsaria*, and got *Origen* to be condemned, by an Edict from the Emperor *Justinian*, in the Year 541. *Mennas*, Patriarch of *Constantinople*, and the other Bishops approved, and received that Judgment. *Theodorus* was of the Sect of the *Eutychians*, who did not approve, or receive the Determination of the Council of *Chalcedon*. The Empress *Theodora* favoured that Sect, but *Justinian*, who owned the Authority of the Council of *Chalcedon*, would needs condemn it. *Theodora*, to ward off the Blow, and to be revenged for the Condemnation of *Origen*, perswaded the Emperor, that it was needless to publish any Edict against the *Eutychians*,

Eutychians, who would all reunite, and approve the Council of *Chalcedon*, if *Theodorus*, of *Mopsnesles*, and his Writings were anathematized; his Writings against *St. Cyril* condemned; and the Letter of *Ibas*, Bishop of *Edeffa*, which had been read in the Council of *Chalcedon*. The Emperor, thinking it would tend to the Peace of the Church, published an Edict in 545, condemning the three Articles before-mentioned. This widened the Breach, gave Rise to other Councils; and as Power, or Interest, or Influence, gained the Ascendant, they disannulled the Edicts, or Decrees, of the Former. Some of the most remarkable Disputes were about the Corruptibility, or Incorruptibility of the Body of *Jesus Christ*; — Whether we may, or ought to say, that *One* of the *Trinity* suffered; upon which, there was a Separation in their Communion: Disputes concerning *Grace* were likewise carried on too long, and with too great Warmth. — The Dispute, however, about the *Origin* of the *Soul*, in a great Measure, subsided. The Worship of Saints and Relics were rendered more solemn; they relaxed the Rigour of Penance; settled the Degrees of Kindred, in which it should be lawful to marry; and made several Regulations about Ordination. The Church of *Rome* was thrice vexed with the Schisms of *Anti-popes*; and some Popes pretended to such Rights and Privileges, as the former had never claimed; and by this Means, the Churches of the East and West were farther divided.

With respect to Morality, it was taught by Homilies to the People; and by devotional, and practical Discourses, for the more Perfect; in which *St. Gregory* among the *Latins*, and *St. John Climacu*, are said to excel in the latter.

In this Century, the *Abasgi*, a great People in *Scythia*, embraced the Christian Religion, by the Interposition of the Emperor *Justinian*, assisted by *Euphantas*. Some of the Inhabitants, likewise, of the greater *Armenia*, called afterwards *Persarmenia*, and great Part of *Ethiopia*, bordering upon *India*: And also the *Herculians*, formerly inhabiting beyond the *Iser*, that is, the *Danube*, by the Care and Encouragement given by *Justinian*; and if we enquire into the Time of the Conversion of the *English Saxons*, tho' we may trace it a little backward, yet it had its greatest Progress about this Time.

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If it be said, that Christianity was first planted in *Britain* by the Apostle *Paul*, this we would not deny; because *Clemens*, his Cotemporary, in his excellent Epistle to the *Corinthians*, says this Apostle preached the Gospel in the *East* and in the *West*; and *Theodoret* says, that *Paul* brought Salvation to the *Isles* of the *Sea*; yet we have very few antient Writers that give us any Light concerning the State of *Christianity* among the antient *Britons*. *Guidas*, called *the Wise*, wrote about the Year 581, who tells us,* That tho' the Precepts of *Christ* were received but lukewarmly by the Inhabitants; yet they remained intirely with some; and less sincerely with others, until the nine Years of Persecution under *Dioclesian*.

Much has been said of one King *Lucius*, who is represented as the first Christian Prince; but Writers differ so much with regard to the Time, and other Circumstances, that we shall content ourselves with observing, tho' there was a Christian Church in *Britain* some Ages before the *Saxon* Conquest, a great Part continued *Pagans*; and tho' the Christian Religion made some Progress, it was greatly interrupted by Persecutions, &c. 'till the Close of this Century.

C H A P. XIX.

An Account of the Propagation of the Gospel, and State of the Christian Church in the seventh Century.

WE may begin our Account of this Century with the Mention of that most remarkable Dispute, *Whether there be two Operations, and two Wills in Jesus Christ*. The Churches of the East and West owned, that there were two Natures in *Jesus Christ*, which made but one Person. Nevertheless, about the Year 620, some took it in their Heads to deny it: They were called *Monothelites*. *Theodoras*, Bishop of *Pharan*, was the first who explained himself upon this Question; saying, that the *Humanity* was so united to the *Word*, that altho' it had its own Faculties, yet it did not act by itself; but that all its Actions ought

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* *Chartophilax*, p. 117.

to be ascribed to the Word which gave it Motion ; as also *Cyrus* Bishop of *Phasis*, *Sergius*, Patriarch of *Constantinople*, and the Emperor *Heraclius* ; this was carried on, for some Time, with a View of uniting the *Severians*, *Eutychians*, and others to the Church, but the subsequent Authority exercised ; some, urging particular Explication, prevented this happy Consequence, and after tedious Disputes, *Heraclius*, called *Typus*, by an Edict, enjoined Silence. Upon this Question, this Edict was published at *Constantinople* in 648, and in the Beginning of the following Year, Pope *Theodorus* died, and *Martin*, the first of that Name succeeded.

Upon *Martin* the First's being advanced to the Dignity of Pope, he assembled a Synod at *Rome*, upon the Question of two Operations, and two Wills. The *Italian* Bishops assisted at it, and, at five several Meetings, they endeavoured to investigate and sift it to the Bottom ; they opposed to it the Opinions and Testimonies of Fathers and Councils, and drew up twenty Articles against the *Monothelites*, in one of which they anathematize *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, *Pam*, and all those who were, or should be of their Opinion.

This did not terminate the Dispute. It irritated *Constans* against Pope *Martin*. He caused that Pope to be removed from *Rome*, and even banished him to *Chersonesus*. The *Romans* elected *Eugenius* in his Place, who, though he did not openly, and so fully espouse the Opinion of the *Monothelites*, temporiz'd, and was so in Part. Pope *Eugenius*, dying in 655, was succeeded by *Vitilianus*.

In 663, *Adeodatus* and *Donus*, who succeeded him, did not unite with the Patriarchs of the East ; but the Eastern and Western Churches remained divided till the Emperor *Constantius Pogonatus* succeeded him in 668, and caused a Council to be assembled at *Constantinople*, in order to re-unite them.

This, called the third Assembly of *Constantinople*, held in the Year 678, consisted of the Pope's Legates. In the first Rank, *George*, Patriarch of *Constantinople* ; the Second, a Deputy from the Church of *Alexandria* ; the Third, *Macarius*, Patriarch of *Antioch* ; the Fourth, the Patriarch of *Jerusalem* ; the Fifth, the Deputies from the Council of *Rome* ; the Sixth, and after these, the Deputies of the Church of *Ravenna* ; and after them

the whole Cavalcade of Bishops, Abbots, &c. and after seven general Meetings, which last was held in 681, we only find the Opinion of the former Council confirmed. *Honorius* was condemned, and Anathemas pronounced against the Espousers and Propagators of that Opinion.

There were likewise some Councils held in the West, to give the Method of Ordination, and particularize the Duty of Bishops and Ecclesiastics. The Office of the Church, and the Number of its Feasts were increased. The Feast of the *Virgin Mary's Death*, and several of their Canons, were of a trifling, insignificant Nature.

In the East, we find there was a general Council, which fixed the Discipline of the *Greek Church*. This Council was held in 692: It was conven'd by the Emperor *Justinian II.* The four Patriarchs of the East assisted at it, with 108 Bishops of their Patriarchates: They made 102 Canons, which are, as it were, a Body of Ecclesiastical Law, although they were never received in the West, and in general, they confirmed the Decision of preceding Councils, and approved the canonical Letters of *St. Basil*, forbidding those Orders to marry. — They appointed the Mysteries of the Sacrament to be received fasting. — They gave the Sacrament in both Kinds. — They condemned the Custom of the *Armenians*, in not putting Water in the Wine. — They forbid the eating of Cheese and Eggs in *Lent*. — They likewise forbid Games of Chance, and profane Shews. — They forbid the Priest lending Money upon Interest. — The Eating of Blood; — and that there should be no fasting on *Saturday*; with many other Rites and Ceremonies, of which they were very fond, though of no great Importance.

With Respect to the Propagation of the Gospel, as it was planted amongst the *English Saxons* the last Century, it made greater Progress in this. *Austin* having requested Assistance for this Purpose of Pope *Gregory*, who in Compliance therewith, sent *Melitus*, *Iustus*, *Paulinus*, *Ruffianus*, and others, to advance this Work, in which they succeeded so well, through their diligent Labours, that the Pope made him a Present, as a Mark of his Esteem; for *Austin* had always endeavoured to support the Authority of the Church of *Rome* in *England*, which

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was disowned by the *British* Clergy in *Wales*; and *Austin* could not bring them to comply with his Measures. He died about the Year 604. *Laurentius* was ordained his Successor. King *Ethelbert*, the first Christian Prince of the *Saxon* Race, also died about the Year 616. *Eadbald* succeeded, who being a Pagan, it occasioned a great Revolt of his Subjects to Paganism; this Calamity was increased by the Death of *Sebert*, King of the *East-Saxons*, who was a Christian, but leaving his Dominions to his three Sons, they declared themselves in favour of Paganism, which so far discouraged *Miletus* and *Justus*, that they embarked for *France*, but they soon returned, and together with *Paulinus*, applied themselves to converting many from Paganism to Christianity; so that about the Year 624, the Kingdom of *Northumberland* was converted to the Christian Faith. The Occasion of this happy Revolution, was the difficult, yet successful Task of converting King *Edwin* to the Christian Faith. For a full Account of which, we must refer the Curious to *Bedæ Hist. Eccl. Lib. 2.*

C H A P. XX.

An Account of the Propagation of the Gospel, and State of the Christian Church in the eighth Century.

THE Emperor *Leo Isaurus*, disapproving of the Worship of Images, which were received in the East, caused them to be pulled down, and published an Edict, in 730, by which he orders them to be taken out of the Churches, and burnt in the Fire. His Son *Constantine Copronymus* followed the Example of his Father; and the better to establish the Discipline he had a Mind to introduce, he caused a Council to be assembled at *Constantinople*, in 754, consisting of 338 Bishops, who made a Decree against the Worship of Images. That Council was not received in the Church of *Rome*, but the Emperor caused the Decree to be executed in Part of the Eastern Churches.

When the Empress *Irene* became Mistress of the Empire, she took the Resolution to assemble a new Council, to which she

invited Pope *Adrian*, who sent two Priests, as his Deputies. The Council met at *Constantinople*, in 786, but being disturbed by the Officers of the Army, and Soldiers, who were excited by the Bishops, who opposed the Worship of Images; it was transferred to *Nice*, in 787. The Pope's Legates held the first Place; *Tarasus*, Patriarch of *Constantinople*, the Second; and the Deputies of the Bishops of the East, the Third; after them, *Agapetus*, Bishop of *Cæsaria*, in *Cappadocia*, *John*, Bishop of *Ephesus*, *Constantine*, Metropolitan of *Cyprus*, with 250 Archbishops, Bishops, Monks, &c. In the first Council, held the 14th of *September*, they received the Bishops, who, changing their Opinion, made Profession of honouring Images for the future. In the second Meeting, the 28th of the same Month, they produced, and read many Authorities for it. *Tarasus* said, that he approved the Worship of the Images of the Virgin, of Angels and Saints, although he adored none but God alone, with the sovereign Worship of *Latreia*, and put his Trust in him only. The third Meeting was conducted in the same Manner, but without any particular Event. In the fourth Meeting, *Tarasus* produced his Authorities for the Practice; and in the Fifth likewise. The Sixth was employed in reading, and refuting the Acts of the Council of *Constantinople*, who had condemned the Worship and Use of Images. The Question was fully decided in their seventh Meeting, on the 13th of *October*, in which it was decreed,

That the holy and venerable Images might be exposed, as well as the Cross; as well such as were on Cloth, as those of another Nature; that they might be put up in Churches, upon the holy Vessels, upon sacerdotal Habits, upon the Walls, and Tables in Houses, and upon the Highways, viz. the Images of *Jesus Christ*, of the *Virgin*, of *Angels* and *Saints*, for renewing of their Memory, and testifying our Veneration for them; that they might be kissed, and respected, but not adored, with the Adoration which is due to God only; that Incense and Wax-Candles might be lighted before them, as is done before the Cross, because the Honour addressed to them goes to their Object, and they who respect those they represent. This Decision was followed by a Letter from the Council to the Emperor and Empress, and a circular Letter to all the Bishops, &c.

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This Council likewise made 22 Canons, about ecclesiastical Discipline, &c.

The *Acts* of the Council of *Nice* having been carried to *Rome*, Extracts of them were sent to *France*, where they had a different Practice, as to the Worship of Images ; they allowed them to be put in Churches, but could not bear that any Worship, or Honour should be paid them. *Charles*, who was then King of *France*, and afterwards Emperor, caused these Extracts to be examined by the Bishops of his Kingdom, who composed an Answer to the Proofs produced by the Council of *Nice*, about the Worship of Images, in which it was not so much attacked, as an idolatrous, as an useless Practice, as well as a novel one, brought into the Church by *Paulinus*, Bishop of *Nola*, at the Close of the fourth Century. This Work was published by Authority. It is divided into four Books, which were carried to *Rome*, and presented to Pope *Adrian*, by *Engilbert*, *Charles's* Envoy. That Pope, who stood up for the Council, having received them, drew up an Answer in Writing, which he addressed to *Charlemaign* ; but this had no Effect ; for afterwards, at a general Council at *Franckfort*, where the Affair was debated, they condemned all Manner of Adoration, or Worship of Images ; and so they continued to do for a long Time, and did not acknowledge, till very late, the Council of *Nice*.

About this Time, there was a Question of a singular Nature started up by *Felix*, Bishop of *Urgel*, viz. Whether *Jesus Christ*, as Man, ought to be called the Adoptive, or Natural Son of GOD ; affirming, and endeavouring to prove, he ought only to be called his *Adoptive Son*. He found the Bishops highly disapproved of it ; for being assembled at *Ratisbon*, in 792, they condemned it, with its Author, who was sent to *Rome*, to Pope *Adrian*. This Pope confirmed the Judgment of that Synod, and made *Felix* to retract, or at least deterred him for the present, from publicly professing it ; but notwithstanding many of the *Spanish* Bishops espoused the same Opinion, and *Felix* relapsed into this Error, and *Elipand* wrote a Letter in his Defence ; yet Pope *Adrian* refuted it ; and in a Council convened at *Italy*, and another afterwards held at *Franckfort*, the Question was debated, and the Abettors of it were highly censured ; and *Charlemaign* joined his Authority to that of the Councils, to suppress it.

it. The Affair was likewise examined at *Rome*, under Pope *Leo* the Third, in a Council of 57 Bishops, who confirmed the Judgment given by *Adrian*, against the Error of *Felix*, Bishop of *Urgel*; and he was condemned as an Heretick. But what is more remarkable, in the same Year, *Charlemaign* sent for *Felix* to *Aix-la-Chapelle*, and gave him Liberty to propose, before the Bishops, all such Arguments as he should judge proper for the Defence of his Opinion. And *Alcimius* made Answer to them, with so much Propriety and Strength of Reasoning, as justly convinced him, and proved the Means of convincing his Profelites, and put an entire End to the Controversy.

There were but few Councils held in this Century, either in *Germany*, or *France*. In the Beginning of it, the Kings equally neglected the Affairs of Church and State: They seemed to make Interest their sole View. Indeed, after the Death of *Charles Martel*, *Carloman*, and *Pepen*, his Sons, proposed to reform the Discipline of the Church, and the Council held in *Germany*, in 742, were a Conjunction of Bishops and Lords of State. The Bishops drew up Articles for the Polity of the Church, and the Lords for that of the State; and then the Prince authorized and published them, that so they might have the Force of a Law. *Pepen* likewise held four Assemblies for the Regulation of Manners, and *Charlemaign* held such annually. The Council of *Rome*, likewise, was convened, but it was almost, if not entirely, taken up with ecclesiastical Affairs, or rather Disputes of little or no Importance: And in 697, *Witfred*, King of *Kent*, held an Assembly at *Berghamstead*, in which they made several ecclesiastical and civil Laws. — *Paulinus*, Bishop of *Aquileia*, held one in 791, which begun with drawing up Creeds, in which they asserted, that the *Holy Ghost* proceeded from the *Father*, and the *Son*; that *Jesus Christ* was the Natural Son of GOD, in Opposition to the Opinion, of his being the Adoptive Son of GOD only. This Confession of Faith was followed by 14 Canons, relating to the Lives of the Clergy, Marriages, the Duty of Nuns, &c. Mr. *Du Pin* tells us, that Ignorance and Licentiousness prevailed greatly (at the Close of this Century) among the Clergy; and the common People copied their Example. Pilgrimages were common; praying for the Dead was much recommended; they were very careful

careful about Ceremonies, Singing, and the Service. Bells, likewise, began to be common; and in fine, the Government of the Church by Archbishops, Bishops, Canons, and Curates, was established in a Manner, nearly agreeable to that we have at present. In this Century, the *Saxon* Kings, and their People in *England*, generally professed themselves Christians: Yea, some of them became so zealous, particularly *Conrad*, King of the *Mercians*, though well qualified for Government, that he threw up his Crown, and took upon him a monastic Habit, and spent his Life in the Service of Religion. *Offa*, King of the *East Saxons*, bore him Company in his Travels. King *Ina* did the same, about the Year of our Lord 728.

The Conversion of the northern Parts of *Germany*, about this Time, deserves our particular Notice; for 'till about this Time (according to the History of *Johanne Georgio Keysser*, printed at *Hanover*, in 1720) many of the *Germans* and *English Saxons* worshipped huge Stones, as those called *Stone-Henge*, near *Salisbury*; Trees and Woods, with a great many uncouth Deities; the *Sun*, *Moon*, &c.

In order to remove these Evils, *Boniface* became a considerable Instrument. In 715, he went from *England* to *Friesland*, to preach the Gospel there, and after that, into several adjacent Provinces. He was made a Bishop in 723, and by Pope *Gregory*, Archbishop of *Mentz*, in 731. He held a Council for ecclesiastical Affairs in 741; but in 748, he laid down his Archiepiscopal Dignity, and after that went to *Utrecht*, to preach the Gospel to the *Frieslanders*, where he was barbarously murdered, in 754. We have likewise an Account of the Interposition of the Emperor *Charlemaign*, concluding a League with *Achaius*, King of *Scotland*, who first joined in War, and assisted him to subdue the *Saracens*, and then sent over several learned and religious Men to establish Christianity in *Europe*. But tho' towards the Close of the Century, the Christian Religion was propagated and established in great Part of *Germany* and *Hungary*, and some Attempts were made to proselite *Denmark*, *Sweden*, &c. it is too notorious to be denied, that it was often effected by dint of Power, Persecution, and Conquest.

Bede, surnamed the *Venerable*; *St. John*, surnamed *Damasce-nus*; *Alcuinus*, *Theodolphus*, *Germanius*, *Gregory* the VIIth, &c. flourished in this Century.

C H A P. XXI.

Of the Propagation of the Gospel, and State of the Christian Church in the ninth Century.

THE Ninth Century is not only remarkable for the Multiplicity and Nature of the Questions, then under Debate, but also, because the Points, or Subjects then handled, have a near Relation to those Controversies which have since sprung up in the Church. The first, and most considerable that was revived, was about the Worship paid to Images. *Nicephorus*, who had wrested the Empire from *Irene*, in the Year 802, maintained the Worship of Images. In 806, he caused *Nicephorus* to be chosen Patriarch of *Constantinople*, after the Death of *Tarasus*. That Patriarch and the Emperor concurred in supporting the Worship of Images. After the Death of the Emperor, who was killed by the *Bulgarians*, in July 811, his Son *Stauraces* reigned but a few Months, before *Michael Cuzopalata* was proclaimed Emperor; but in 813, being vanquished by the *Bulgarians*, he resigned the Empire to *Leo*, the *Armenian*, who was crowned by the Patriarch *Nicephorus*. This Emperor declared against the Worship of Images, expelled *Nicephorus* from his See, and banished *Theodorus*, *Studita*, *Nicetas*, and several others, who asserted the Worship of Images. After his Death, *Michael*, the *Stammerer*, succeeded him, in the Year 822. He attempted to put an End to this Dispute, first recalling the banished Persons, and then, by proposing to assemble a Council, to determine the Point; but the Antipathy between the Bishops of those different Sentiments, hindered them from agreeing to unite an Assembly. The Emperor therefore found out a Medium, and left all Men free to worship, or not worship Images, and published a Regulation, forbidding some Abuses, which he apprehended had been introduced; such as taking Crosses out of Churches to put Images in their Room; — the paying Adoration to Images themselves; — the Clothing of Statues; — the taking them for Godmothers of Children; — and he forbade Candles to be lighted to them, or Incense to be offered them.

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This did not satisfy both Parties. The Emperor sent Ambassadors into the West, in order to get his Regulation approved; but the *Romans* did not admit of that Regulation, tho' it was very agreeable to a Synod of the Bishops of *France*, which was held at *Paris* in the Year 824. In *May* following, *Stephen II.* succeeded, and during his Pontificate, the Opinion of the *French* Bishops was carried to *Rome*, and thence into the East. It does not, however, appear, that these Deputations answered any important Ends; for the Controversy, notwithstanding, occasioned a Division, at that Time, in the Western, as well as the Eastern Churches. The Pope, and the *Romans* adhered to the Decree of the Council of *Nice*, and Disputes arose between *Claudius Clement*, (who favoured the *Inconclasts*) and the Bishop of *Orleans*, which answered no valuable Purpose.

The Emperor *Michael*, settled his Regulation in the East, and his Son *Theophilus*, who succeeded him in the Year 829, followed his Example; but young *Michael*, coming to the Empire in 841, under the Guardianship of his Mother *Theodora*, held a Council at *Constantinople*, in which the *Inconclasts* were condemned, and the Worship of Images was restored. *John*, Patriarch of *Constantinople*, was deposed, and *Methodius* was put in his Place. This terminated the Controversy in the West about Images. The *French* and *Germans* used them in a less Degree, and conformed to the Church of *Rome*.

After the Death of *Methodius*, Patriarch of *Constantinople*, *Ignatius*, Son to the Emperor *Michael Curopalata*, was raised to the See of *Constantinople*, in the Year 845. There was, at that Time, one *Bardas*, Brother to the Empress *Theodora*, Niece to *Michael the Stammerer*, who had a great Share in the Government. He was desperately in Love with his Daughter-in-law, and had Familiarity with her. *Ignatius* reprov'd that Crime, with a Freedom which became a good Bishop, and as it made no Alteration in the Conduct of *Bardas*, the Bishop refused to admit him to the Sacraments. This Refusal incensed *Bardas*, who perswaded *Michael* to take the Government into his own Hands, and to cause his Mother and Sisters to be shorn, and put into a Nunnery, and banished *Ignatius* to the Island of *Te-*

rebinthus, requiring him to resign; and tho' that Patriarch refused to do it, yet the Emperor put *Photius* into his Place.

Photius, who was a Man of a noble Family in *Constantinople*, and Nephew to the Patriarch *Tarasus*, had been raised to several high Dignities in the Empire, *viz.* Secretary of State, Captain of the Guards, and was a Senator, as well as a learned Politician. He was ordained Patriarch on *Christmas-Day*, in 858, by *Asbestos*, Bishop of *Syracuse*, who, having been deposed at *Rome*, had retired to *Constantinople*. He had long before declared against *Ignatius*, and occasioned a Schism in the Church of *Constantinople*. Tho' *Photius* had declared he should carry it with great Respect to *Ignatius*, nevertheless *Ignatius*, in about two Months, was carried away from *Terebinthus* to *Mitilene*. *Photius*, having gathered a Synod, declared his Deposition, and anathematized his Person. Being desirous to have that Judgment confirmed, he deputed two Bishops to Pope *Nicholas I.* desiring him to send his Legates to *Constantinople*, to restore Ecclesiastical Discipline, &c. &c. The Pope accordingly sent *Zacharias* and *Radoaldus*, to regulate the Affair of the *Inconclasts*, and to take Information, as to what concerned *Ignatius*, in order to make their Report to the Holy See. He, at the same Time, wrote to the Emperor against the Deposition of *Ignatius*, and the Ordination of *Photius*. The two Legates being come to *Constantinople*, in the Year 861, there was a Council convened of 318 Bishops, and *Ignatius* was summoned. This Council proceeded very arbitrarily, urging him to resign. On his Refusal, they summoned him a second Time. He was brought thither by Force, and the Council pronounced Sentence of Deposition against him; principally, on account of his declaring against the Worship of Images. After this *Ignatius* was closely confined, and compelled to sign an Instrument, importing, that he was unworthy of the Episcopal Dignity; and that he had been preferred to it by indirect Means. This they intended he should have publickly read; but he made his Escape in the Habit of a Peasant, and hid himself, and sent an Appeal to the Pope. The Emperor, on the other Hand, sent the *Acts* of the Council to *Rome*, and wrote to the Pope, persuading him to consent to the deposing of *Ignatius*, and to the Ordination of *Photius*: But *Nicholas* the Ist, disapproved thereof, and called a Council

Council at *Rome*, and declared *Photius* deprived of the Priesthood, and all Manner of Clerkship, and restored *Ignatius*; he also deposed *Zechary*, one of his Legates, for having consented to the deposing of *Ignatius*; gave a like Sentence against *Gregory*, of *Syracuse*, and declared all Ordinations made by *Photius*, void. *Radoald* was summoned to another Council, held at *Rome*, deposed, and excommunicated.

Ignatius, at this Time, resided in the Island of *Terebinthus*: But *Photius*, making use of forged Letters, to accuse him of holding Intelligence in the West, and writing against the Emperor, caused him to be imprisoned. The Fraud being discovered, *Ignatius* was set at Liberty. *Bardas*, the Perpetrator and Author of the Whole, was put to Death by the Emperor's Order; but even that did not obstruct *Photius*'s persuading the Emperor *Michael*, to assemble a Council at *Constantinople*; in which he caused Pope *Nicholas* to be accused, deposed, and excommunicated. This Council was held in 866.——But the very next Year, *Basilus*, who had been declared Emperor after the Death of *Bardas*, having killed *Michael*, restored *Ignatius*, and banished *Photius*, and *Ignatius* excommunicated him. This was confirmed in the 8th general Council, held at *Constantinople*, in the Year 869; and at the Conclusion of that Assembly, a very ample Confession of Faith was read, and signed by all the Bishops.

This Dispute, notwithstanding, did not end here: There was a Contest between the Pope and the Patriarch of *Constantinople*, about *Bulgaria*, which was followed by a Separation of the *Greek Church* from the *Latin*, and continues to this Day. This was on account of *Bulgaria*. A Deputy from the Prince of the *Bulgarians*, being come to *Constantinople*, the Emperor brought the Pope's Legates into a Place, where were the Deputies of the other Patriarchs, who had been present at the Council, and the Patriarch *Ignatius*. The *Bulgarian* Deputy, in the Name of the *Bulgarians*, ask'd that Assembly, to which Church they ought to submit themselves? The Pope's Legates affirmed, they ought to do it to the Church of *Rome*; whence they had their first Instructions. The *Eastern* Patriarchs asserted, that *Bulgaria*, having been taken from the *Greeks*, and formerly governed by *Greek* Bishops, ought to be subject to the

Patriarch of *Constantinople*. The Pope's Legates maintained their Title, in the best Manner they were able ; but the Decision of the Patriarchal Deputies were against them ; and they adjudged *Bulgaria* to the Patriarch of *Constantinople*. The Legates declared that Judgment void, and pressed *Ignatius* to desist from that Pretension. The Emperor was provoked by the Opposition of the Legates ; and Pope *Adrian* being disgusted at their contesting with him about *Bulgaria*, complained heavily of it, in a Letter which he wrote, Anno 871, to the Emperor *Basilus*, and his Son *Leo*, his Associate in the Empire ; but that did not hinder the *Greeks* from possessing themselves of *Bulgaria*, and expelling the *Latin* Bishops and Priests. A Division consequently ensued. *Photius*, taking Advantage of it, repairs to *Constantinople*, and *Ignatius* dying about that Time, viz. Anno 878, he settled himself by Force ; but that likewise proved so incompatible with Peace, that he was deposed afterwards by Pope *John VIII.* and that Deposition was likewise confirmed by *Marius* the succeeding Pope.

The *Greeks*, about that Time, at the Instigation of *Photius*, preferred ten Articles of Accusation against the *Latins*. The first was concerning the Procession of the Holy Ghost ; the *Greeks* asking of the *Latins*, why they maintained the Holy Ghost proceeding from the Father and Son, and not from the Father only, as they believed ? This was the principal Point respecting Doctrine : The other had Regard to Discipline. They found Fault with the *Latins* for fasting on *Saturday* ; for not having eight Weeks in their *Lent* ; ——— With their *Latin* Priests shaving their Beards ; ——— With their being obliged to Celibacy ; ——— and with their forbidding to anoint with the Holy Chrism, the Foreheads of those they baptized. ——— They charged them with making Bishops of Deacons, without first conferring on them the Order of Priesthood. ——— They opposed the Primacy of *Rome*, and would have preferred the Patriarch of *Constantinople*, or at least made them equal. — They likewise charged the *Latins*, with making the Holy Chrism with River Water ; ——— and for offering a Lamb at *Easter* ; together with the Body and Blood of *Christ*, after the Manner of the *Jews*.

Pope

Pope *Nicholas I*, soon after, had Recourse to the *French Bishops* and *Divines*, to answer the Accusations of *Photius*, and to rectify, or retract, what was not to be justly vindicated. *Hincmarus*, who had for a long time been bred up in the Monastery, and afterwards resided in the Court of *Lewis the Debonaire*, was particularly made Choice of by him. *Odo*, Bishop of *Beauvais*, was employed by the Province of *Rheims*; *Æneas*, Bishop of *Paris*, by that of *Sens*; all of them being Men celebrated for their Writings in general, and in them these Points are discussed at large.

We may here observe, that there were several Disputes in the *Latin Churches*. The most considerable, which was handled with the greatest Heat, was that of *Grace and Predestination*. This was set on Foot by *Gotescalcus*, a *German* by Birth, and a Monk in the Abby of *Orbais*. He was very assiduous to propagate this Doctrine; insomuch that, *Notingus* thought it expedient to charge him with it, in a Letter to *Rabanus*, Archbishop of *Mentz*. *Rabanus* convinced him, with respect to the more rigid Part of his Sentiments, that God predestined to Damnation, and then he had Resource to the Argument of the divine Prescience, that God foresaw, and therefore predestinated — That God has not a true Will to save any, but those that are saved, — and thence concluded *Christ* did not dye for all Men. With respect to these great Points, *Gotescalcus*, tho' he was zealous, yet submitted these Questions to the ablest Persons of his Time; and, with the Approbation of *Rabanus*, it was laid before a Synod of Bishops, held at *Mentz*, in the Year 848. The Question turned upon this, Whether it may be said, that God predestinates the Wicked to Damnation. *Rabanus* asserted, that the Word Predestination was not properly used in that Case, &c. &c. and *Gotescalcus* was called upon by the Synod to revoke his Errors in this Particular; but as he did not change his Opinion, the Synod condemned his Doctrine, and he was remitted for personal Judgment to *Hincmarus*, Bishop of *Rheims*. *Hincmarus* then heard him in private, afterwards referred him to a Synod of Bishops at *Querci*, which had not the desired Effect: He persisting in his Opinion with the same Warmth and Obstinacy, and even reviling his Adversaries, was condemned as an Heretick, degraded of his Priesthood,

hood, and even farther, adjudged him to be scourged with Rods, till he cast his Book into the Fire, and then to be shut up in a Monastery: But this was so far from putting an End to it, that the Dispute became more general. Creeds were composed and published by *Gotescalcus*, and other private Persons, as well as by public Councils. The last, held at *Valence*, in 855, drew up six Canons, which may be said to be the most conclusive, tho' not entirely decisive. In the Third of them, it is declared, that we are to own a Predestination of the Just to everlasting Life, and of the Wicked to eternal Death; yet so, that, in the Choice of those who are saved, God's Mercy precedes their Merits; and, on the other Hand, in the Damnation of those that perish, their Crimes precede the just Judgment of God. — As to the Death of *Christ*, that Synod went no farther than to say, that *Christ* died for all that believe. — As to Redemption thro' *Christ*, they said, that those, who have been baptiz'd and regenerated, have partaken of it, tho' they have afterwards lost the Innocence of their Baptism, and be of the Number of the Reprobates.

There was another remarkable Dispute in the *West* about the *Eucharist*, occasioned principally by a Book, wrote by *Paschasius Rathert*, of the Body and Blood of *Jesus Christ*. He therein defends the real Presence of the Body and Blood of *Jesus Christ*, and affirms it to be the real Body and very Blood of *Jesus Christ*. This the Theologists debated for a considerable Time, and various Forms of Expression were composed to convey their different Ideas; but we do not find it became the Subject of any Synod.

There was also a Dispute about the Manner how *Jesus Christ* was born of the Virgin. But this we shall only just mention, and refer the Curious to *M. du Pin's* History of the Church, Vol. III. Page 33.

This Century likewise furnished us with many Regulations made by several Councils, relating to Church Discipline, Rites, Ceremonies, &c. as there were many learned Men flourished in this Century, particularly *St. Ignatius*, *Claudius*, *Rabanus*, *Anastatius*, *Sergius*, and *Photius*, who was likewise a very considerable Writer both of Ecclesiastical History, and in Defence of the Christian Religion. — With respect to the Propagation of the

the Gospel in this Century, we may here observe, that thro' the Interpolation of *Louis Debonaire*, when *Harold*, King of *Denmark*, had been defeated and solicited his Assistance, he embraced that Opportunity to bring him over to the Profession of the Christian Religion; who, with his Wife and Nobility then present, were baptized at *Mentz*; and he likewise sought Preachers, to instruct his People in the Christian Faith. *Ansgarius*, being thought a proper Person for so difficult a Work, willingly consented; saying, *Here am I, send me*; and *Gandibert* also went to assist him in that Service. — While *Harold*, with his Army, went to *Jutland*, *Ansgarius* penetrated into the innermost Part of the Kingdom, and prevailed on many to believe in *Christ*. With the same Design he went to *Berg*, in *Swedeland*, &c. He visited sometimes the *Danes*, and at other times the *Saxons*, on the other Side of the *Elb*. When he was obstructed by Persecution, he retired to the Monastery of *Turbold*, in *Flanders*, and *Ebo*, Bishop of *Rheims*, assisted him in establishing the Christian Religion in *Denmark* and *Sweden*; but notwithstanding all their Endeavours, the greater Part still remained Heathens; and the *Christians* suffered greatly by their Persecutions. — The Province of *Bohemia* continued for a long Time Heathens. There were only some few of them at first converted to Christianity. The Emperor *Lewis* the II^d, in the Year 846, subdued *Bohemia*, and then made Converts of many of their Nobility. *Michael*, the Greek Emperor at *Constantinople*, sent *Methodius*, and after him *Cyrillus*, to instruct the People more fully. In the Year 894, *Borzyvoi*, Duke of *Bohemia*, having occasion to stay some time with *Swatopluczi*, was instructed in our holy Religion, and baptized at *Olmutz*, with many others of his Country. He returned Home with Joy, carrying *Methodius* along with him, as an Apostle, to convert his Subjects; where a Seed was sown, that soon ripened to Harvest. *Ludomilla*, the Duke's Wife, with a great Multitude of his Nobility and People, being baptized, the Idol *Krosma*, which they before worshipped, was removed, and in a little Time, several Churches were erected in this Kingdom. By the Desire of some Persons, Pope *Nicholas* granted Leave to the *Sclavonians*, to have divine Service in their own Language. It is inconceivable, indeed, how divine Service, in an unknown Tongue, can edify any

any Body, and much less persuade Heathens to believe, and embrace the Christian Religion. There were also some Beginnings of the Conversion of the *Poles* in this Age. But as the *Roman* and *Greek* Churches, about this Time, were greatly divided in their Faith, their Bishops respectively promoting a Separation, and acting as Competitors, even in the Conversion of others, their particular Tenets were opposed on each Side with so much Warmth, that it occasioned an entire Separation in their Communion. What their peculiar Doctrines, &c. were, will be the Subject of the ensuing Chapter, which may serve as a Transition to the present State of the Christian Church in this Nation.

C H A P. XXII.

Of the Doctrines and Ceremonies of the Greek Church, in regard to their antient and present State.

THE *Greek* Churches, according to their original Constitution, are governed by four Patriarchs, viz. those of *Alexandria*, of *Jerusalem*, of *Antioch*, and of *Constantinople*; the latter of which assumes to himself the Title of Universal, or Oecumenical Patriarch, on Account of his residing in the Imperial City, and having a larger Jurisdiction than the Rest. This Title was confirmed by a Council, convened in that Capital, in the Year 518. — This Patriarch likewise assumes the Title of Holiness in the Abstract, and *Cyril Lucar*, at the Beginning of one of his Letters, assumes the Title of Oecumenical Judge of the Christian Churches, dependent on the Imperial Throne of *Constantinople* *.

The Emperor of the *Turks* may, indeed, with Truth, be stiled the supreme Head of the *Greek* Church, as the Patriarch himself, the Bishops, &c. are obliged to procure his Letters Patent, before they can act in their respective Functions.

Mahomet, after he had conquered *Constantinople*, conferred some Privileges on *Grenadus*, then Patriarch; but it was not long

* See *Sieur Aymon's* Authentic Memorials.

long before Ambition and Avarice proved an Occasion of divesting his Successors of them ; and long since that Government have exacted exorbitant Fees for that small Degree of Toleration which is allowed them, and they are subjected to many Methods of Oppression, at the despotic Pleasure of the *Grand Signior*, which probably gave Rise to many of those pious Frauds which are practised amongst them ; such as their Priests selling Benefices, Ordinations, Confessions, Absolutions, Prayers, and even the Sacraments,——and to that general Declension in Religion and Learning, which has since taken place ; and to the same Cause, we may attribute the Loss of many of their valuable Works for the Promotion of Sciences in general, and in Defence of Christianity, and especially, great Part of their Church-history. It is, however, probable, that in some of the *Eastern*, or *Greek* Churches, they used the apostolical Constitutions, as a Summary of their Faith ; besides which, there are extant some Remains of antient Creeds, and other more perfect Forms, as those of *Jerusalem*, *Cæsaria*, *Antioch*, *Alexandria*, &c. *

It being the Custom of many of the Bishops to draw up a Creed for his own Church ; most of these were founded on the Canons, and Creed, called the *Apostles*, which in Substance is of the greatest Antiquity ; but that Variety of Form in which it was used by the Antients †, and the Omissions in some, and Additions in others, is an evident Proof, that one universal Form had not been composed, or prescribed to the Church by the Apostles. In Process of Time, the *Nicene* Creed was drawn up by the general Council of *Constantinople*, A. D. 381, and was very strictly enjoined to be read before the Communion ; but Part of it was rejected by most of the *Eastern* Churches, and, in later Ages, the Creed denominated *Athanasius's*, has been received in many Churches, as sacred ; tho' the best Historians think it to be penned by *Hilary*, Bishop of *Arles*, and not by *Athanasius*. This Creed obtained in *France*, in

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850 ;

* Constitutions Apost. Lib. VIII. C. xlii.

Tertull. de Veland Virg. C. i.

Dupin's Canon of Scripture, Vol. II.

† In some, the Words *descended into Hell* are not contained ; and in others, the *Communion of Saints*, and the *Life everlasting*.

850 ; in *Spain*, in 950 ; in our Nation, not till the 10th Century ; but as to the *Greek* and *Oriental* Churches, it has not been proved, that they ever received it : And, indeed, the Principles of their Separation from the Church of *Rome* are a plain Proof that they rejected it *. — For, with respect to the *Greeks*, we find they believe, in some Measure, according to the *Apostles* Creed, and the *Nicene*.

I. In one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible ; and

II. In one Lord *Jesus Christ*, the only begotten Son of God, begotten of his Father before all Worlds ; God of God, Light of Light ; Very God of Very God ; begotten, not made, being of one Substance with the Father, by whom all Things were made ; who for us Men, and for our Salvation, came down from Heaven, and was incarnate by the *Holy Ghost* of the Virgin *Mary*, and was made Man, and was crucified for us also under *Pontius Pilate* ; he suffered, and was buried, (or descended into the Grave) and the third Day, he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the Right-hand of the Father ; and he shall come again with Glory to judge both the Quick and the Dead, of whose Kingdom there shall be no End.

III. That the *Holy Ghost* proceeds only from the Father, not from the Son ; yet they believe him to be God.

IV. They do not acknowledge the Pope's Supremacy, nor Infallibility, nor consequently, that the Church of *Rome* is the true Mother Church ; they even prefer their own to that of *Rome*, as being the more apostolical ; and on *Holy Thursday*, excommunicate the Pope, and all the *Latin Prelates*, as Heretics and Schismatics.

V. They believe no other Sacraments than Baptism and the Lord's Supper. — Baptism they perform, by dipping the Person three Times under Water distinctly, at the Name of the Father, the Son, and of the Holy Ghost. — They use a Kind of anointing, crossing, &c. in Baptism. — They baptize Infants, and have one God-father, or God-mother, according to the Sex of the Child. — But Baptism is often deferred by them, till their Children are 5, 10, or 15 Years of Age,

* *Voss. de Symbolis. Dissert. II.*

or longer; and they re-baptize all the *Latins*, who are admitted to their Communion.*

VI. That the Lord's Supper ought to be administered in both Kinds, even to Infants, before they can be capable of distinguishing the spiritual Food from any other. — The Laity are indispensibly obliged to receive the Sacrament in both Kinds. — They eat the Bread in the *Eucharist* with the Form of a Cross. — Their Bread is leavened. — They receive both the Bread and Wine together in a Spoon, from the Hands of a Priest, and always fasting. — Whether they acknowledge Transubstantiation or not, which is disputed, they pay a superstitious Veneration to their consecrated Bread. They do not, indeed, carry it in Procession, but after the Priest has consecrated it, he elevates it, and says, "*Thou art my God; thou art my King; I adore thee; Lord, have mercy upon me, miserable Sinner;*" † and in the Whole of this Service are extremely superstitious.

VII. They exclude Confession, Confirmation, extreme Unction, and Matrimony, from being Sacraments. — Though they recommend Confession four Times a Year; yet they deny that auricular Confession is a divine Precept; and at best, regard it only as an Injunction of the Church, and insist, that it ought always to be free and voluntary; but is in no wise necessary, to make a full Discovery of all their Sins, or of all the Circumstances attending them.

VIII. Confirmation is administered immediately after Baptism. This has been always esteemed by them a Part of the Priest's Office, and is not deferred to be performed by a Bishop in any of the *Greek Churches*. —

IX. Extreme Unction, as used by the Papists, is practised in some Degree; but they disclaim that Name, or calling it a Sacrament. The *Greeks* administer it to all sick Persons, and as often as a Person in such Circumstances might desire it, without waiting till the Person is at the Point of Death.

X. They maintain likewise, that Matrimony is no Sacrament, but on the contrary, an Union that may be dissolved; and that, in the Case of Adultery, or other Provocations, it

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may

* *Picart's Religious Ceremonies*, Vol. V. P. 64. compared.

† *Sir Paul Ricaut*, P. 1720.

may be lawful to separate. — Their Priests are equally approved, if married before the taking holy Orders ; but they don't indulge them in that Respect afterward. — They think Marriage a fourth Time unlawful. — They deny that Fornication is a mortal Sin.

XI. Tho' they disbelieve the Notion of Purgatory, they offer up Prayers for the Dead. The Words of their Office, translated, run thus : " Grant, O Lord, that his Soul may " be at Rest, in those Mansions of Light, Consolation, and " Repose, from whence all Grief and Sorrow are for ever excluded."

XII. They are divided as to their Sentiments of Hell, as of different Nature, and Duration. They, in general, favour the Notion, that the Torments of Hell will not be eternal.

XIII. The *Greeks*, and all the *Eastern Nations* in general, are of Opinion, that departed Souls will not be immediately and perfectly happy : That the *first Paradise* will be a State of Repose, and the *next* of eternal Felicity.

XIV. They enjoin the Observation of diverse Fasts and Festivals ; They have four *Lents* ; the First begins on the 14th of *November* ; the Second, the great *Lent* before *Easter* ; the Third begins the Week after *Pentecost* ; and the Fourth, on the 1st of *August*. At these Times they eat nothing that has Blood, or Oil, nor Milk-meats, but Herbs, and Shell-fish ; and are so extremely superstitious, that they will scarce allow an Egg, or Flesh-broth to a sick Person. Yet they disdain the *Latins* for their Observations of the *Vigils* before the *Nativity* of *Christ*, and the Festivals of the *Virgin Mary*, and the *Apostles*, as well as for their fasting in *Ember Week*. They prohibit all fasting on *Saturday*, except on the *Saturday* preceding *Easter*.

XV. They strictly abstain from eating such Things as have been strangled, and such other Meats as are prohibited in the *Old Testament*.

XVI. They reject the religious Use of graven Images, and Statues, although they admit of Pictures in their Churches, and have a great Veneration for them *.

XVII.

* *Syropulus*, in his History of the Council of *Florence* : " When I " enter, says he, into a *Latin Church*, I never pay Respect to the " Croud of Saints I meet with there ; I am a perfect Stranger to " them all : Nay, I am very much at a Loss to distinguish *Christ* " himself from amongst them ; so that I pay no Respect to any."

XVII. They worship *Angels*, and pray to the Virgin *Mary*, pray and sing Hymns to the *Saints*, and are very superstitious in the Histories of them.

XVIII. They attend Prayers Morning and Evening, and enjoin Prayer for Kings, and all Civil and Ecclesiastical Magistrates; and for the Conversion of Schismatics and Heretics.

XIX. They enjoin Obedience and Honour to the Priest.

XX. They forbid the Laity to invade the Rights and Benefits of the Clergy, and all Kinds of sacrilegious Acts.

XXI. They forbid marrying in *Lent*, or on other Fasts.

XXII. They prohibit the frequenting Theatres, and other Gentile Customs.

XXIII. They forbid the Laity to read the Books of Heretics.

XXIV. Tho' they reject the *Apocrypha*, as being uncanonical; yet they hold some *Traditions* of equal Authority with the *Scripture*; and greatly venerate the Writings of *Basil*, *Chrysostom*, *Damasce*, &c.

XXV. Of all the general Councils that have been held in the Catholic Church by the Popes at different Times, they pay no Regard to any after the Sixth; and reject the Seventh, which was the Second held at *Nice*.

XXVI. Their Excommunications are often made on very frivolous Occasions.

XXVII. They hold Justification by Faith and Works conjointly.

XXVIII. They deny, that the Office of Subdeacon is at present an holy Order.

XXIX. They have a great Number of Monks, all of *St. Basil's* Order; these have their Abbots. The Patriarch, Metropolitan, and Bishops are of this Order.

XXX. They have four *Liturgies*, or *Masses*: *St. James's*, *St. Chrysostom's*, *St. Basil's* (which they principally esteem) and *Gregory the Great*, which last is used by the *Latins*, and they celebrate their Mass in the old *Greek* Tongue *.

With

* In the preceding Account, we have principally followed Mr. *Bernard Picart's* History of the Ceremonies, and Religious Customs of the various Nations of the known World; we have also compared it with *Sir Paul Ricaut*, and other Historians, to render it as impartial as we could.

With respect to the Doctrines, Discipline, Ceremonies, &c. of the *Roman Catholic Church*, the most copious and concise, as well as authentic Account thereof, is contained in the Creed of Pope *Pius IV.* which are as follow :

I. I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible :

II. And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all Worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one Substance with the Father, by whom all Things were made.

III. Who for us Men and for our Salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and was made Man :

IV. And was crucified also for us under *Pontius Pilate*, suffered and was buried :

V. And the third Day rose again according to the Scriptures :

VI. And ascended into Heaven, and sitteth on the Right-hand of the Father ;

VII. And he shall come again with Glory to judge both the Quick and the Dead ; whose Kingdom shall have no End.

VIII. And I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.

IX. And I believe one Catholic and Apostolic Church.

X. I acknowledge one Baptism for the Remission of Sins,

XI. And I look for the Resurrection of the Dead,

XII. And the Life of the World to come. *Amen.*

XIII. I most firmly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other Observations and Constitutions of the same Church.

XIV. I do admit the Holy Scriptures in the same Sense that holy Mother - Church doth, whose Business it is to judge of the true Sense and Interpretation of them ; and I will interpret them according to the unanimous Consent of the Fathers.

XV. I do profess and believe, that there are seven Sacraments of the Law, truly and properly so called, instituted by Jesus Christ

Christ our Lord, and necessary to the Salvation of Mankind, though not all of them to every one, viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Marriage, and that they do confer Grace; and that of these, Baptism, Confirmation and Orders, may not be repeated without Sacrilege. I do also receive and admit the received and approved Rites of the Catholic Church in her solemn Administration of the abovesaid Sacraments.

XVI. I do embrace and receive all and every Thing that hath been refined and declared by the holy Council of *Trent*, concerning Original Sin and Justification.

XVII. I do also profess, that in the Mass there is offered unto God a true, proper and propitiatory Sacrifice for the Quick and the Dead, and that in the most holy Sacrament of the Eucharist there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that there is a Conversion made of the whole Substance of the Bread into the Body, and of the whole Substance of the Wine into the Blood; which Conversion the Catholic Church calls *Transubstantiation*.

XVIII. I confess, that under one Kind only, whole and entire, Christ and a true Sacrament is taken and received.

XIX. I do firmly believe, that there is a Purgatory, and that the Souls kept Prisoners there do receive Help by the Suffrages of the Faithful.

XX. I do likewise believe, that the Saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer Prayers unto God for us, and that their Relicks are to be had in Veneration.

XXI. I do most firmly assert, that the Images of Christ, of the Blessed Virgin the Mother of God, and of other Saints, ought to be had and retained, and that due Honour and Veneration ought to be given them.

XXII. I do affirm, that the Power of Indulgence was left by Christ in the Church, and that the Use of them is very beneficial to Christian People.

XXIII. I do acknowledge the Holy, Catholic, and Apostolic *Roman* Church, to be the Mother and Mistress of all Churches: And I do promise and swear true Obedience to the Bishop of *Rome*,

Rome, the Successor of *St. Peter*, the Prince of the Apostles, and Vicar of *Jesus Christ*.

XXIV. I do undoubtedly receive and profess all other Things which have been delivered, defined, and declared by the sacred Canons and Oecumenical Councils, and especially by the holy Synod of *Trent*; and all other Things contrary thereunto, and all Heresies condemned, rejected, and anathematized by the Church, I do likewise condemn, reject and anathematize.

But though these are in general the Principles of the *Roman Catholics*, the Church *Gallican* *, or *French Church*, differs in some Respects in its Constitution, Privileges, Liberties, &c. For this Church has all along preserved certain antient Rites, that she has been possessed of Time out of Mind; neither are these Privileges any Grants of Popes, but certain Franchises and Immunities derived to her from her first Original, and which she has taken Care never to relinquish. These Liberties depend upon two Maxims, which have always been look'd upon in *France* as indisputable.

The First is, that the Pope has no Authority, or Right, to command or order any thing, either in general or particular, in which the Temporalities, or civil Rights of the Kingdom are concerned.

The Second is, that notwithstanding the Pope's Supremacy is owned in Matters purely spiritual; yet in *France*, his Power is limited by the Decrees of antient Councils, Canons, &c. These Privileges, &c. from their Connection with this Subject, we shall briefly recite as follow:

I. The King of *France* has a Right to convene Synods, or Provincial and national Councils.

II. The Pope's Legates (*à latere*) are never admitted into *France*, unless with the Approbation and Allowance of the King.

III. The Legate of *Avignon* cannot exercise his Commission in any of the King's Dominions, till after he has obtained his Majesty's Leave for that Purpose.

IV.

* This Term is very antient; for we find it in the Council of *Paris*, held in the Year 362; by it is understood the Body of *French Roman Catholics*.

IV. The Prelates of the *Gallican Church*, being summoned by the Pope, cannot depart the Realm upon any Pretence whatever, without the King's Permission.

V. The Pope has no Authority to levy any Tax or Imposition upon the ecclesiastical Preferments, upon any Pretence either of Loan, Vacancy, Annates, Tythes, Procurations, or otherwise, without the King's Order, and the Consent of the Clergy.

VI. The Pope has no Authority to depose the King, or grant away his Dominions to any Person whomsoever. His Holiness can neither excommunicate the King, nor absolve any of his Subjects from their Allegiance.

VII. The Pope likewise has no Authority to excommunicate the King's Officers, for the executing and discharging their respective Offices and Functions.

VIII. The Pope has no Right to take Cognizance, either by himself or his Delegates, of any Pre-eminencies, or Privileges, belonging to the Crown of *France*; the King being not obliged to argue his Prerogatives in any Court but his own.

IX. Counts *Palatine*, made by the Pope, are not acknowledged as such in *France*.

X. The Pope cannot grant Licences to Church-men, the King's Subjects, to bequeath the Issue of their respective Preferments, contrary to the Laws of the King, and Customs of the Realm.

XI. The Pope cannot grant a Dispensation to enjoy any Estate, or Revenues in *France*, without the King's Consent.

XII. The Pope cannot grant a Licence to Ecclesiastics, to alienate Church-lands, situate and lying in *France*, without the King's Consent.

XIII. The King may punish his ecclesiastical Officers for Misbehaviour in their respective Charges, notwithstanding the Privilege of their Orders.

XIV. No Person has any Right to hold any Benefice in *France*, unless he be a Native, or is naturalized by the King, or has a Dispensation for that Purpose.

XV. The Pope is not superior to an oecumenical, or general Council.

XVI. The *Gallican* Church does not receive, without any Distinction, all the Canons, and all the decretal Epistles, but keeps to that antient Collection, called *Corpus Canonicum*, which Pope *Adrian* sent to *Charlemagne*, towards the End of the VIIIth Century, under the Pontificate of *Nicholas* the Ist. the *French* Bishop likewise declaring it to be the only Canon Law, wherein their Liberty consists.

XVII. The Pope has no Power to dispense with the Law of God, the Law of Nature, or these antient Canons.

XVIII. The Regulations of the *Apostolic* Chamber, or Court, are not obligatory on the *Gallican* Church, unless confirmed by the King's Edicts.

XIX. If a *French-man* makes Application for a Benefice, lying in *France*, his Holiness is obliged to give him an Instrument, under the Seal of his Office; and in Case of Refusal, the Parliament of *Paris* can give Orders to the Bishop of that Diocese to give him Institution; which Institution will be of equal Validity with the Pope's.

XX. It is only by Sufferance, that the Pope has what they call a Right of collating to Benefices; and his Mandate is not binding on any Bishop to confer a Benefice in *France*.

These Liberties are esteemed inviolable, and the *French* Kings, at their Coronation, solemnly swear to preserve and maintain them.

As the *Gallican* Church, with respect to the Authority of the civil Power, is exempt from that absolute Subjection to the Pope of *Rome*, which other Nations in *Europe* are under to him, it is no Wonder, if their Government, in Church as well as State, somewhat differ; so that we find, the Cruelties of the Inquisition has not yet had any Footing in *France*. Tho' it must be owned, the *French* have given too many Proofs of a similar Deportment to the Mother-church, by many Instances of cruel Persecutions for Conscience Sake, and as well by suppressing the Liberty of free Enquiry in Matters of Religion, as by the many superstitious Rites and Ceremonies of her Worship, is no other than *Rome* Papal*.

* *Broughton's Dictionary.*

C H A P. XXIII.

An Account of the Reformation, and the original and present State of Protestantism.

THOUGH the Doctrines, Discipline, and Ceremonies of the *Romish* Church, were, in general, the received and established Doctrines of *Christians*, throughout the greatest Part of *Europe* for several Centuries; and wherever new Light, or Conviction, took place in the Minds of Individuals, the Difficulty of opposing popular Opinion, or which was worse, the Fear of incurring the most severe Persecution by the Hands of cruel Tyrants, prevented the Spreading of Truth, and Liberty. Some Efforts were, indeed, made by those worthy Martyrs *John Hufs*, and *Jerom of Prague*, about the Year 1414, but too feeble to effect any Thing considerable, till that remarkable Instrument, in the Hand of Providence, *Martyn Luther*, had the Courage and Virtue, publicly to protest against the Errors of the Church of *Rome*, and to appear a valiant Advocate for what he thought the Truth.

This Sect, or Schism, for such the *Romanists* calls it, took its Rise from the Distaste, in general, which was taken at Indulgences, which, in 1517, were granted by Pope *Leo* the Xth, to raise Contributions for finishing the Church of *St. Peter's* at *Rome*, or for amassing a large Dowry for his Sister. These Indulgencies were farmed out to those who would give the most for them; and the Purchasers then fixed upon such Preachers, Receivers, and Collectors, as they thought proper; whereby many Abuses were committed, and much of Disorder, Confusion, and Oppression, was introduced; for it appears from the History of this remarkable Revolution in the Church, that there was the utmost Pains taken by the Pope to carry his Point; and zealous Commissaries were sent for this Purpose throughout all *Germany*.

Luther, therefore, the most Learned of all the *Augustines*, who taught Divinity at the University of *Wirtemberg*, and armed with Zeal for Religion and Liberty, ascended the Pul-

pit, and declaimed vehemently against the Abuses of Indulgencies, and took every proper Method to propagate and support his Doctrines; so that a warm Dispute commenced between the *Dominicans* and *Lutherans*: At length, *Luther* and *Melancton*, drew up, and presented to the Emperor *Charles* the Vth, a Confession of Faith, intituled,

The Confession of Augsburg, or Augustan Confession, drawn up, and presented by Luther, to the Emperor Charles the Vth, at Augsburg, in the Year 1530. It was divided into two Parts, and was designed to exhibit all the Points of the *Lutheran* Reformation: The First of which contained 21 Articles.

The 1st acknowledged, and agreed to the first four general Councils, concerning the *Trinity*, and asserts the Ubiquity of God, in Opposition to the *Zwinglians*. The 2^d, admits of *original Sin*, but limits it to Concupiscence only. The 3^d, contained for Substance the *Apostle's* Creed. The 4th maintained, that a Man cannot be justified by the meer Strength of his natural Faculties; and on the other Hand, that *Justification* is not the Effect of Faith, exclusive of good Works. 5. That the Word of God, and the Sacraments, are the Means of conveying the Holy Spirit. The 6th affirmed, that Faith ought to produce *good Works*, purely in Obedience to the Divine Command, and not in order to our own Justification. The 7th, made the *true Church* of *Christ* to consist of none but the Righteous. The 8th, acknowledged the Validity of the *Sacraments*, though administered by Hypocrites, or wicked Persons. The 9th asserted, against the *Anabaptists*, the Necessity of *Infant Baptism*. The 10th, acknowledged the *Presence* of the Body and Blood of *Christ*, under the consecrated Elements, and that the *Eucharist* ought to be given in both Kinds. The 11th granted the Necessity of *Absolution* to Penitents, but denied, that any were obliged to make a particular *Confession* of their Sins. The 12th denied, that a Person, once justified, cannot fall from *Grace*, allows the Pardon of Sins repented of, tho' committed after Baptism, but not by Acts of *Penance*. 13th, Required actual Faith in those who participated of the Sacraments. The 14th forbade those to administer the Sacraments, who were not lawfully called to it. The 15th enjoined the Observation of *Festivals*, and prescribed the Ceremonies of the Church. The
16th,

16th, acknowledged the Obligation of *Civil Laws*, and the Rights of Magistrates, in all civil Matters. The 17th, acknowledged the Resurrection, Heaven, and Hell, denied that the Punishment of the Damned will have an End; or, that the Saints will reign 1000 Years with Christ upon Earth. The 18th declared, that our *Wills* are not sufficiently *free* in the Actions relating to the promoting of our Salvation. The 19th maintained, though God created Man, and still preserves him; yet he neither is, nor can be, the Author of Sin. The 20th, affirmed, that our good Works are not altogether unprofitable to our Salvation. The 21st forbade the Invocation of Saints.

The Second Part of the *Augustan* Confession, is levelled against the Church of *Rome*, as the Principles on which they necessarily separated.

The 1st Head enjoined *Communion in both Kinds*, and forbade the *Procession* of the Sacrament. The 2d, condemned the Celibacy of Priests. By the 3d, *Private Masses* were abolished. The 4th declared against the Necessity of *Confession* of Sins to the Priest. The 5th rejected *Tradition*. The 6th disallowed of Monastic Vows; and the 7th asserted, that the Power of the Church consisted only in preaching the Gospel, and administering the Word, and Sacraments *.

Several were joined with *Luther* in this great Work, as *Melancton*, *Pellican*, *Fabricius*, *Sturmius*, *Bucer*, *Zuinglius*, and such was the Success of his and their Endeavours, that in the Year 1529, many of the Cities and Princes of *Germany* openly avowed the Cause, and gave a noble Instance of their Zeal in a *Protestation* against the Decree of the Diet of *Spire*, summoned by the Emperor *Charles* the Vth, † which gave Rise to the Name *Protestants*.

In *England* nothing of this Nature was yet attempted in a public Way, and with Countenance of Authority; yet many favoured *Luther's* Opinion. Several Books were brought over, and translated into the *English* Tongue, and the memorable Mr. *Tindal* had the Courage, at this Time, to undertake a Translation of the *New Testament*, in which are several valuable and pertinent Notes interspersed; which was printed in the

* *Maimbourg's* Hist. du *Lutheranisme*.

† *Bennet's* Memorial of the Reformation.

the Year 1526, but to prevent any Spread of the Reformation, all Persons who were *Lutherans*, or imbibed such-like Heresies, as they were called, were nick-named *Lollards* and Heretics, and all that had this Translation, were ordered to bring them in to a Place appointed, on Pain of Excommunication; but this did not prove sufficient to suppress it: Nay, notwithstanding King *Henry* the VIIIth took up the Cudgels, and wrote against the Doctrines of *Luther*, which Book so well pleased the Pope, that he gave him the Title of Defender of the Faith, and presented him with a golden Rose, which he had consecrated three Weeks before *Easter*, as a Token of his special Favour*.

Yet Protestantism gained Ground, and a Reformation from the grosser Errors of Popery found its Way; an Event highly remarkable in all the Circumstances attending, and all the Consequences that followed, in which the chief Agents appears to be under the Influence of an over-ruling Providence, infinitely superior to the Power of Man; in short, a Revolution, the first Author of which, without Design, destroyed a Religion, of which he had lately been declared the Defender. For as History informs us, very soon after his Defence of Papistry, the King changes his Mind; and having fallen out with the Pope, about the Matter of his Divorce, begins to favour the Reformation, and writes a Book against the Tyranny of the Pope:——Denies the Pope's Jurisdiction in his Dominions: Declares himself Head of the Church under Christ: Discharges his Subjects from paying *Peter-pence*; dissolves the Monastries, and Religious Houses, as the Nests of Uncleaness and Imposture; takes the Liberty likewise to strip the Images of the Saints naked; and abolishes their Shrines, &c. &c.

Little was done with respect to Doctrine, though it was attempted by Bishop *Cranmer*, in an Explanation of the Lord's Prayer, Ten Commandments, Apostles Creed, &c. printed in the Year 1545. But it does not appear, that the public Prayers of the Church were yet generally in *English*, nor the Bible itself could scarce get Leave to appear in public, and in the *English*

* See *Benner's Memorial of the Reformation*, p. 56, and the Sixth Vol. of *The Religious Ceremonies of all Nations*.

English Language. Indeed, the King was for the Scripture being in the vulgar Tongue, and often recommended it, but, from his Unsteadiness of Temper, and Weakness of Resolution, was under an undue Influence of Popish Councils. So that the Word of God never had free Course in his Reign *.

If we consider its Progress, under the Reign of his Son and Successor *Edward* the VIth, it is observable, that Bishop *Cranmer*, assisting in the Solemnity of his Coronation, took an Opportunity to admonish his Royal Highness in the following remarkable Manner, "That as Christ's Vicar within his own Dominions, he was to see God truly worshipped, Idolatry destroyed, the Tyranny of the Bishop of *Rome* banished from his Subjects, and Images removed." The favourable Answer he received, gave him Encouragement to attempt a greater Reformation. The first Thing he obtained was, a Royal Visitation, with a Book of Injunctions for the Management of it †, and several Regulations were made in the public Worship.

At this Time, there was a Custom of bidding Prayer in Use. After the Priest had preached, he was to bid the People to pray, and tell them what to pray for; after which, all the People said their Beads. But very soon after, a Book of Homilies were compiled, and set forth, and not only some good *English* Sermons, but the Bible got the Liberty of an *English* Dress, and the People were encouraged to read them, and the Sacrament was administered in both Kinds. Orders were likewise given, *Feb.* 11, 1548, for taking down Images, and for the Encouragement of Priests to marry, &c.

It may here be very proper to take Notice, that about the Year 1536, *John Calvin*, who was a Person of great Parts, considerable Learning, and indefatigable Industry, settled himself at *Geneva*, where he published his *Institution of the Christian Religion*, and had carried the Reformation much farther than *Luther* in those Parts, and had prescribed a Form of Doctrines and Discipline agreeable to his Sentiments, upon which Foundation

* *Burnet's Hist.* Vol. I. p. 122.

† These are printed at large in *Sparrow's* Collections, of which we have an Abstract in *Dr. Fuller*, to which we must refer the Reader.

dation the Church of *Geneva* was established and regulated; (which Place has been ever since an Asylum for persecuted Protestant Dissenters.) He did likewise by his Writings, and by the Ministers he employed, gain a strong Party to his Sentiments in *England*, and greatly contributed to the Reformation *.

The Sentiments of Mr. *Calvin* are too well known to require a very particular Mention of them in this Place. It may suffice in general, that he was an Advocate for the Absoluteness of God's Decrees, and held, that Election and Reprobation depend on the mere Will of God, without any Regard to the Merit, or Demerit of Mankind. He wrote largely against the False Doctrines, Discipline, and Worship of the *Romish* Church, and in Defence of the Rights of Conscience; and the Advocates for Liberty and Truth were not wanting in their zealous Endeavours to free themselves from that superstitious Yoke.

The Government now, animated by some wise and prudent Bishops, thought it necessary to revise the Book of Common Prayer; and accordingly, a Committee was appointed to compose a *Liturgy* †. This Committee were as follow:

1. *Thomas Cranmer*, Archbishop of *Canterbury*.
2. *Henry Holbeck*, Bishop of *Lincoln*.
3. *George Day*, Bishop of *Chichester*.
4. *Thomas Goodrick*, Bishop of *Ely*.
5. *John Ship*, Bishop of *Hereford*.
6. *Thomas Thirlby*, Bishop of *Westminster*.
7. *Thomas Ridley*, Bishop of *Rochester*.
8. *William May*, Dean of *St. Paul's*.
9. *John Taylor*, afterward Bishop of *Lincoln*.
10. Dr. *Simon Haynes*, Dean of *Exeter*.
11. Dr. *John Redman*, Dean of *Westminster*.
12. Dr. *Richard Cox*, Dean of *Christ-church, Oxon.* And
13. Mr. *Thomas Robinson*, Archdeacon of *Leicester*.

Their first Attempts were not fully satisfactory, and for that Reason it underwent several Revivals and Alterations, and was afterwards confirmed by Parliament, A. D. 1551. But all these Amendments and Alterations were set aside by *Q. Mary*, as injurious to the Popish Religion, and upon the Accession of
Queen

* *Bayle's Dictionary.*

† This was in the Reign of King *Edward* the VIth.

Queen Elizabeth, that Act of Repeal was abolished, and the Liturgy was again revised, by Bishops, and other learned Divines. This was done with a Design to unite the Nation as much as possible in one Faith.

In this State the Liturgy continued, till the first Year of King James the Ist, when, pursuant to a Conference held at Hampton Court, some Alterations and Additions were made in Matters of no great Importance.

But immediately after the Restoration, King Charles the II, at the Request of several of the Presbyterian Ministers, issued out a Commission for a new Review of the Common Prayer, empowering 12 of the Bishops and 12 Presbyterian Divines to make such reasonable and necessary Alterations, as they should jointly agree upon; and 9 Coadjutors were added on each Side. But such were the Prejudices and Bigotry of many to the old Forms, and so widely different the Sentiments of one Party to the other, that what the Episcoparian Bishops were zealous for, the Presbyterians, or Puritans, as strenuously opposed; so that the Conference broke up, without effecting any Alteration in their Form of Worship more consistent with Protestant Principles. The Majority over-ruled for this Form; the Convocation readily subscribed to it, December 20, 1661; and in fine, the Civil Power established it; * This Form including in it the *Apostles*, St. *Athanasius's*, and the *Nicene* Creeds, has continued in Use to this Time, with the Ceremonies then appointed, for the Order of public Worship, &c.

With respect to that Summary of the Christian Faith, comprized and set forth in the thirty-nine Articles, contained in the Book of Common Prayer, (to which we refer the Reader) then established as the Standard of the Doctrines and Discipline of the Church of *England*; we may observe, that tho' these still remain in the original Form, and the Legislature have not seen fit to make any Regulations therein; yet it must be acknowledged, that the far greater Part of our eminent Divines, both

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* Father Le Brun cites a Passage of the Preface to a Latin Translation of this Liturgy of King Charles the II, in which it is called *præstantissima*, most excellent, and the Reason given there for this Encomium is, *That every Christian ought to be content with it, whatever different Opinion he may hold.*

in their Writings and Sermons, have explained the difficult and most abstruse Articles in a more rational Manner, than the literal Expression may suggest.——The Doctrine of absolute, unconditional Decrees has been sufficiently exploded; the important Point of Justification thro' *Jesus Christ* set in a true Light, and in general, all the Fundamental Doctrines of Religion represented agreeable to Scripture,——and the Duties thereof plainly described and inculcated on rational and Gospel-motives; and as for the Rites and Ceremonies of the Church, they are recommended only as subservient to, and not as the Essentials of Religion.

The Government of this Church is stiled Episcopal; at the Head of which are Two, denominated Archbishops, those of *Canterbury* and *York*. But it is to be observed notwithstanding, that, according to the Laws of this Realm, the King is the supreme Head of the Church, and the Archbishops and Bishops, in the Oath of Supremacy, acknowledge him as such. And for this Reason, the King, on the Day of his Coronation, puts on a *Surplice*, a *Stole*, and a *Dalmatic*. When a Bishoprick becomes vacant, the Canons give Notice of it to the King, and desire his Leave to chuse another; his Majesty, at the same Time that he sends the *Congé d'élire*, lets them know who he would have elected, and then the Dean and Chapter chuse the Person so named. The Bishop so chosen is consecrated, installed, renders Homage to the King, and pays the first Fruits. His Majesty, as Head of the Church, can ordain Ceremonies, or exterior Rites, and with the Advice of the ecclesiastical Commissioners, can call, or prorogue the Convocation, and enact the Decrees of Synods into Laws. In fine, according to the Profession of Faith, “The
“supreme Government of all Estates in the Kingdom, whether
“ecclesiastical, or civil, belongs to him,——yet so that he
“is not invested with Power to preach the Gospel, or administer the Sacraments *.”

Besides the Archbishops and Bishops there are various other Ranks and Orders of Clergy who have respective Degrees of Power and Dignity, and peculiar Habits, in the Discharge of their

* Religious Ceremonies of the various Nations of the World, Vol. VI. p. 46.

their particular Duties and Offices. These are most numerous and remarkable in Cathedral Churches, and there are some Distinctions, with respect to others: Wherein all these consist, according to their different Denominations, we shall not pretend to describe in this Place, and shall only observe, that, according to the Constitution of this Liturgy, the Clergy of all Ranks are required to be regularly trained up to the Knowledge of the learned Languages at one of the Universities. They must subscribe to the Belief of the 39 Articles, as by Law established, and be regularly ordained by the Bishops in their respective Dioceses.

All those who do not join with this established Church are called Nonconformists, or Dissenters, and These are subdivided into the following Denominations. Presbyterians, Independents, Baptists, Quakers, &c.

I. PRESBYTERIANS, who assert, that the Government of the Church, appointed in the *New Testament*, is by *Presbyters*, that is, Ministers, and ruling Elders, associated for Government and Discipline.

They maintain, that there is no Order in the Church, as established by *Christ* and his *Apostles*, superior to That of *Presbyters*; that all Ministers, being Ambassadors of *Christ*, are equal by their Commission; and that *Elder*, or *Presbyter*, and *Bishop*, though different in Name, are the same in Office; for which they alledge *Titus* i. 5 and 7. *Acts* xx. 28.

They have also a *Deacon*, whose Office is to take care of the Poor, according to *Acts* vi. 2, 3.

With respect to Church-government, they admit of three Kinds of Assemblies, for this Purpose. The lowest of these consist of the Minister of his Congregation, with his Elders, who have Power to send for any Member of that Society to examine, rebuke, or admonish him; and if he cannot be reclaimed, to suspend him from their Communion, for which they quote *1 Thess.* v. 12, 13. *Heb.* xiii. 17.

The next Assembly, or Presbytery, is composed of a great Number of Ministers and Elders, associated for the Service of the Churches within certain Bounds. These at present regard the support of their Funds, the Application of them to the intended Purposes, the qualifying Ministers, &c. recommending

them, where they are wanted, and providing for Widows, and other important Purposes.

Their highest Assembly is a Synod, which may be Provincial, National, or Oecumenical; and they allow of Appeal from inferior to superior Assemblies, according to *Acts* xv. 2, 6, 22, 23*.

Their Ministers are regularly educated in the original Languages; for which Purpose, they have Academies provided, and are afterwards generally employed as Assistants to some of the elder Presbyters, before they are ordained, or appointed to the Care of particular Churches. The Ordination is by Fasting, Prayer, and Laying on of the Hands of the Presbytery, according to *1 Tim.* iv. 14.

As to their Doctrines, they were formerly remarkable for adhering to the Principles of *Calvin*; but now the far greater Part, the more learned and judicious, appear to understand the Scriptures better, and discard these Sentiments, as repugnant to the Mercy of God, and the Reason of Mankind; and in their public Ministrations, recommend the Christian Religion as a rational and consistent System of Faith and Practice.

With respect to Baptism, this they practise by Sprinkling, either in Infancy, or riper Years, as practised in the Church of *England*, with this Difference, that they require the Parents to be the Sponsors for their Children.

In the Administration of the Lord's-Supper, Persons are admitted, on the voluntary Profession of Faith in *Jesus Christ*, and of their Resolution to lead a good Life, they receive it in the Evening, and afterward conclude the Service with Singing an Hymn, and Prayer.

Their Form of Worship consists in extempory Prayer, Singing of Psalms, Hymns, and a Sermon. The Order observed therein is too well known to need the particular Mention of it.

II. INDEPENDENTS, these hold the *Independency* of Churches, *i. e.* that each Church, or Congregation, has sufficient Power to act and do every Thing, relating to religious Government, within itself: and is no Ways subject, or accountable to other Churches, or their Deputies.

These

These were antiently called *Congregationalists*; they owed their Rise chiefly to *Goodwin, Nye, Bridge, Symon, and Burroughs*, five Divines in the Reign of King *Charles I.* who, for the Sake of Liberty of Conscience, transported themselves to *Holland*, where they met with a friendly Reception; the States appointed them Churches to meet in, and allowed their Ministers a competent Maintenance. Here they increased in Numbers, and from a Zeal for the Establishment of what they esteemed the Truth, as well as their better and more comfortable Support, great Numbers of them went over to *New-England*, where they not only obtained a Settlement, but from their Increase and Influence, the Independent Religion was also established by Law. They disavowed *parochial* and *provincial* Subordination, and formed all their Congregations upon a Scheme of Co-ordinancy; allowing, however, some Sort of ceremonious Preference to the elder Church; but without any Addition of Authority. Some of these, as well as Others from *Holland*, desirous of returning, took the Opportunity of the Confusions, occasioned by the Civil Wars, to come over to *England* again, and have since greatly increased their Party.

They were at this Time adherent to *Calvinism*, but have since divided, and still remain so: Some of the independent Societies being *Arminians*, and Others strenuous *Calvinists*.

They approve of Learning, as a proper Qualification for a Minister; but not as essentially necessary. They have Ministers and Deacons in their respective Churches, whose Office we have already mentioned.

Their Form of Worship, and Administration of the Sacraments, Baptism, and the Lord's-Supper are the same as in the *Presbyterian* Societies.

III. BAPTISTS, or, as they are commonly called, *Anabaptists*. Though this Sect is of modern Denomination, and did not become considerable till after the Rise of *Lutheranism* in *Germany*, about the Year 1521; yet their Principles are much more antient; for not only the *Waldenses*, in the 11th Century, held such Sentiments, but Mr. *Picart*, in his History of the religious Ceremonies of all Nations says, we might easily trace the Footsteps of *Anabaptism* among the Heresies, broached in the first Ages of Christianity, and this Charge of Heresy, which, as he afterwards

terwards explains it, was for teaching, that *Baptism*, given to Children does not make them Christians; because they are not then capable of being instructed*. Indeed, the main distinguishing Tenet, of these Protestant Dissenters is, *Baptism*, by Dipping, or Plunging the Person wholly under Water, and rejecting the Method of Sprinkling, used by Others as an Inovation, or human Invention, and altogether unscriptural. For the same Reason, they assert, that adult, or grown Persons, not Infants, are the proper Subjects of *Baptism*; because the Scripture requires Faith and Repentance, as prerequisite Qualifications thereto. For their Opinion they alledge. (1) The Precedent of *Christ* himself. (2) That of the *Apostles*. (3) The Practice of the primitive Christians for the first three Centuries. (4) The proper Etymology of the Word *Baptist*. (5) The several Versions of the *New Testament*, which all render the Word in favour of *Dipping*, not of *Sprinkling*. (6) From the Design of the Ordinance, they argue, that Infants cannot be the Subject, because not capable of answering it. (7) The utter Silence of the Scripture about *Pedobaptism*. (8) The Words of the Rubric, which enjoins *Dipping*, and admits of *Sprinkling* only, in some Circumstances. (9) The Confessions and Concessions of many learned Divines of the Church of *England*, in Favour of their Practice.——The adult Person, thus baptised, they esteem properly initiated to the Lord's-Supper †; which is administered by them in the same Manner as among the Presbyterians.

With respect to their Ministers, These as well as the Independents, esteem the Knowledge of the original Languages, as a suitable Qualification for the Work of the Ministry, but not as indispensibly necessary.

Besides the Minister, and two Deacons, appointed in each respective Church, the Former to preach the Word and administer the Sacraments, and the Latter, as his Assistants, to take care of the Poor, &c. the *General Baptists* hold a yearly Assembly at *London*, consisting of the Ministers, or Representatives of their Churches; where every Thing relating to the State of their several Societies, Abroad or at Home, the recommending Ministers

* Vol. VI. p. 166.

† The *Imposition of Hands*, as practised by the Apostles, and first Ministers of the Christian Church, is observed as a subsequent Ordinance to Baptism, in most of their Churches; but this is not universally practised.

sters where they are wanted, the Support of the Ministers, the Promotion of Peace and Order, the Care of the Poor, &c. is carefully attended to.

We may farther observe, there are several Communities of *Baptists*, viz. *Particular*, or *Calvinistical Baptists*.——— (2) *General*, or *Arminian Baptists*; besides which, Some of these observe the *Seventh Day*, as their *Sabbath*, and urge the express Command of the *Mosaic Law*, which they esteem moral, as well as the rest of the *Ten Commandments*; and which, they say, was never abrogated by the Gospel-dispensation.

In their Forms of Worship they in general agree with the *Presbyterians*.

IV. *QUAKERS*. A religious Sect, which made its first Appearance in *England*, during the *Inter-regnum*, the Founder of which was *George Fox*, a Person of no Literature, but much addicted to Meditation. He proposed but few Articles of Faith, insisting chiefly on moral Virtue, mutual Charity, the Love of God, and a deep Attention to the inward Motions, and secret Operations of the Spirit. He prescribed a plain, simple Worship, and a Religion without Ceremonies, making it the principal Point to wait, in profound Silence, the Directions of the Holy Spirit.

The Novelty of the Doctrine, and the Appearance of Devotion in many of them, gained Profelites, and tho' it must be owned, they fell into some extravagant Sentiments, these in Process of Time wore off, and the *Quakers* settled into a regular Body, professing great Austerity in their Behaviour, Sanctity in their Manners, a singular Simplicity, Modesty, and Probity in their Discourse, and Plainness and Neatness in Dress.

The System of *Quakerism* is laid down in 15 Theses, by *Rob. Barclay*, in a well-written Apology addressed to King *Charles II*. Their principal Doctrines are; “ That God hath given to all Men, without Exception, supernatural Light.———That the Scriptures were given by Inspiration, but are to be considered as a secondary Rule of Faith and Practice, in Subordination to the internal Light, or Spirit of God.———That in divine Worship, Men and Women ought to wait in Silence, the Motions of the Spirit.———That all Ceremonies of human Institution, should not be admitted in religious Worship, nor in civil Society.——— They entirely set aside the Use of the two Evangelical

cal Institutions, Baptism, and the Lord's-Supper.——Public Preaching and Prayer is performed by either Sex, as they apprehend themselves moved by the Influence of the Holy Spirit.——They refuse Swearing, even in Courts of Judicature, and strictly avoid it in common Discourse."

As to their Discipline and Polity, the Affairs of their Communities are managed by Assemblies, of which Three are stated, *viz.* Monthly, Quarterly, and Yearly; the Monthly and Quarterly are held in their respective Counties; to these Deputies are sent from the several Meetings.——Their Yearly Assemblies are always held in *London*, and consist of Representatives sent from the Quarterly Meetings, Correspondents for the several Counties, and Preachers both foreign and domestic. Here every Thing that relates to the Support of that Denomination, Peace and Order in the respective Societies, Sobriety and Oeconomy in the Members, and the Relief of all their Poor, are the Subjects of their Deliberations, as they profess to distinguish themselves by Sobriety and Charity.

With respect to the Arguments offered in Support of these Tenets, and of the Doctrines concerning the Incarnation, Humanity, and Divinity of *Christ*——The Resurrection of the Body, &c. with some peculiar Customs amongst them, we refer the Curious to Mr. *Robert Barclay's* Apology beforementioned,

We have now concluded the ecclesiastical History of the *Christian Religion*, in the most compendious Form, and, we hope, a satisfactory Impartiality; we next proceed to a general, yet concise Account of *Mahomedanism*, with regard to its civil and religious History; and then to the several Systems of Philological Sciences.

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